THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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The Freshman's Prayer.

(*The first appearance in College Chapel.*)

Lord of my life, my guide, and friend,
That gav'st me being, giv'st me weal,
Here in thy house my knees I bend,
My early vows to seal.
Teach me to pray with soul sincere;
Teach me to love with holy fear;
Teach me with thankful heart to know
The source whence all my blessings flow.

The sport of passion's varying gale,
Who the unsteady bark shall guide,
Launched on the giddy wave to sail
Of life's uncertain tide?
Vainly she bounds in quest of heaven,
Unless thy Spirit freely given
Breathe in her sails, and thou be near,
O'er hidden rocks her course to steer.

From mother's smiles and father's cares,
And home's all-hallowing bonds set free,
Hoping and trembling, scarce I dare
To tempt that pathless sea.
Yet will I forth, O gracious Lord,
Strong in the nurture of thy word,
Shielded by faith, and love divine,
And sealed with Jesus' guardian sign.

Why should I fear? In glorious band
Time-honored names their radiance shed
Upon this hallowed spot. I stand
Amidst the mighty dead.
Here, where they knelt, they bid me kneel;
Here, where they felt, they bid me feel
How truth and knowledge mingling flow
With pure religion's sunny glow.

No! for the "childish things" of life
This day the appointed hours are gone,
And *here* for manhood's ordered strife
I'll do my armor on:
With sword of knowledge, shield of truth,
And holiness, bright helm of youth,
And faith's pure banner, to begin
The war with ignorance and sin.

O let me at that last dark hour,—
Not dark, if thou in love be near,—
O doubly dark, if sin's rude power
Have weaned me from thy fear,—
Then let no keen remembrance
Of treasures wasted, time misspent,
A vainly late repentance bring,
Or add to death a sharper sting.

So then, as erst that Hebrew boy
Ev'n from the womb and cradle given,
My soul and body thus with joy
I consecrate to Heaven.
Thou wilt the fainting step sustain,
The tempter's wiles will render vain,
And crown at last, from terror free,
The patient child with victory.

COMMUNICATIONS.

For the Churchman.

ONDERDONK ON REGENERATION.

NO. III.

Mr. Editor,—Having shown in my last that of the Scripture texts which the "Essay" produces, to establish a separate ground of sonship in the *change of heart*, one class is not to the point; and that of the two in the other class, one is misinterpreted, and the other wholly irrelevant to the question at issue: I proceed, in the present paper, to produce the texts alluded to in the conclusion of the preceding; which are intended to show that baptism is the only new birth of the Gospel, being the entrance into that new life communicated by the Holy Spirit, which life prefigures the perfect life into which we shall be ushered in heaven, as baptism prefigures the resurrection, which is the entrance into that heavenly life. This *life* (of which baptism is the entrance,) the "Essay" before us confounds *systematically*, as other controversial writers have done *casually*, (and to the confusion of their reasonings,) with the *birth* which is its source; two things,—in the language of Dr. Whately,—"as different as a grain of seed sown, and the full corn in the ear."*

The first passage which I shall produce is that from St. John's Gospel, chap. iii. verses 3, 4, 5, 6: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit." That there is but one regeneration spoken of here by our Lord, seems hardly to admit of question. Yet the "Essay" endeavors to make out two. And the objection from the obvious meaning of the passage it states and answers thus: "It has been objected that our Lord mentions only *one* regeneration to Nicodemus: but this remark, as applied to verse 5, is only assumption; he there speaks of two regenerations as plainly as he does elsewhere of one. Besides, the whole force of the scriptural investigations we have now made, declares in favor of our Lord's recognising, in that place, the *two* new births." Now, let me ask, will any one maintain that the subject of verse 5 is different from that of verse 3 preceding, and verse 6 immediately following it? And, if not, then what have we here but an open intimation that the plain language of this passage must bend to the authority of the "Essay"—the force of the scriptural investigations contained in it? What the force of those scriptural investigations is, I have endeavored to show, and if I be right, they will not be able to sustain their own weight, much less such a strain as this; but supposing them to have all the pertinency that is claimed for them, it seems hardly fair dealing with scriptures to decide thus, in relation to a passage which is undeniably more express upon the point at issue, than any of those to which the "investigations" spoken of relate. However, not to dwell upon what ought or ought not to have been the course pursued by the "Essay," the force of those *previous* investigations cannot, at least, have much authority *here*. That our Lord speaks of but one new birth in the 3d and 6th verses of this passage, it would require a reckless controversialist, indeed, to deny. And that the subject of the 5th verse is the same as that of the 3d and 6th, would seem to be plain enough too, and is decided still further, in opposition to the interpretation which would find two separate new births in that verse, by the structure of the language in the original, in which the preposition, which is *repeated* in the translation, occurs but *once*, being applied to the two agents in this new birth *collectively*, ἐξ ὕδατος καὶ πνεύματος, whereas, to make out the two new births it should be applied to each *separately*. Indeed, there is scarcely any passage of the Scriptures in which the plain force of the language has been so much neglected, even by professed interpreters, as the present. Taking this to be unallowable in any case, and going upon the principle that sound interpretation is always of *primary* importance, I regard it, therefore, as established, that throughout this passage there is *but one* new birth referred to. The question, Whether the passage refers to baptism? as it has been decided by the most able divines and commentators almost universally, so is it also by the "Essay," in the affirmative; and, indeed, the obvious import of the language, considered in connection with the fact that baptism was instituted as the initiatory rite of the Christian profession, and is elsewhere also termed regeneration in the New Testament, can leave no doubt that such decision is correct. The whole case, therefore, I state thus: our Saviour, in a form of expression indicating the high importance of the subject, declares to Nicodemus, that unless a man be born again he cannot see the kingdom of heaven. Nicodemus expressing astonishment at this, he repeats the declaration, with an explanation of the nature of this new birth,—"Verily, verily, I say unto thee, except a man be born *of water and of the* Spirit, he cannot enter into the kingdom of heaven,"—that is, unless he be born *of the* Spirit *through baptism*. In the next verse now He proceeds by opposing this birth to the natural birth, to explain its nature still further, viz. as being the entrance into the *spiritual life*, which is the opposite of the carnal or natural life: "That which is born of the flesh *is flesh*, and that which is born of the Spirit *is spirit*." Keeping in mind the meaning of the term "*flesh*" in Scripture idiom, it is evident from the opposition of *flesh* to *spirit* here, that by the latter is meant a *moral* state. And thus my proposition is fairly established by this passage, viz. that baptism is the only regeneration of the Gospel; being the entrance into that spiritual *life* which the "Essay" terms a moral *new birth*.

The next passage that I shall offer, is from St. Paul's Epistle to the Romans, chap. vi. verses 2, 3, 4, 5: "How shall we, that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection." The figure is founded upon the primitive mode of baptizing, viz. by immersion, or, perhaps, *copious* effusion. Now, we have baptism spoken of here as a *death*, and as a *resurrection to a new life*, i. e. as a *new birth*; and the nature of these changes is clearly declared, that is, it is expressly signified, what is the state from which, by this death, we are separated, and what the new state into which, by this birth, we are introduced. The first point, i. e. the nature of the *death* contained in baptism, is stated plainly enough in the first verse quoted, but is still further explained in the verses following the passage: "Our *old man* is crucified with him, that *the body of sin* might be destroyed, that henceforth we should not serve sin. For he that is dead *is freed from sin*." Evidently a *moral* change, and as such, therefore, we must understand also the *resurrection to a new life*, or, *the new birth*, being the *opposite* of this. As such, indeed, it is expressly represented in a subsequent part of the chapter. In verses 10 and 11, the Apostle, still comparing baptism to the resurrection of Christ, says, "In that He died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but *alive unto* God through Jesus Christ our Lord." How clearly does the Apostle represent the new birth of baptism to be the *entrance into the moral, or spiritual*—in opposition to the *carnal*—life!

Another passage to the same effect is Gal. iii. 26, 27, "For ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ." Upon this passage I observe, in the first place, that as in the one clause of it faith is represented in general terms, as a ground of sonship; in the other, the manner of its being so is defined to be *through baptism*. To the substance of this interpretation I have, I believe, the assent of the "Essay." The point to be decided is, as to the nature of the sonship here referred to. Is it a moral state? That it is so is evident from the phrase "have put on Christ," which is predicated of those who are the subjects of it. This phrase occurs only in one other place, (Rom. xiii. 11,) where there can be no doubt a moral effect is intended to be expressed by it. But the matter is set beyond dispute by a verse in the following chapter, being a continuation of this same subject. In the 6th verse of chap. iv., the Apostle says, "And *because ye are sons*, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father." Here is an influence of the Spirit *upon the heart* connected absolutely with baptismal regeneration; and what is still more to the point, it is an influence producing a *moral filial quality*; an influence upon the heart leading the subjects of it to cry "Abba, Father,' i. e. producing filial confidence and affection.

Each of these texts both proves that baptism is a new birth, and also that as such it is the entrance into a new, moral state of life. The former point, that baptism is a new birth, is well defended in the Essay itself, to which I refer the reader for further proofs; and the latter—that it is the entrance into the new life of Christianity—will appear still more clearly, 1st, from the nature of the rite itself, the outward washing of the body only figuring the inward effect upon the soul: 2d, from its being expressly represented as purifying from sin in Acts ii. 38, "Repent and be baptized in the name of Jesus Christ, *for the remission of sins*." Also xxii. 16, "Arise, and be baptized, and *wash away* thy sins." And again, 1 Cor. vi. 11, "Such were some of you:" i. e. unrighteous in various ways, "but *ye are washed*, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God:" and 3d, from its being represented as containing a *saving moral* influence; being compared in its *saving* effect to the ark which *saved* Noah and his family. As a figure of this ark, says St. Peter, 1st epistle iv. 21, "Baptism doth now *save* us," and in a parenthesis this saving effect of baptism is explained to be, "not the putting away the filth of the flesh, but the answer of *a good conscience toward* God," i. e. a conscience void of offence, purified from sin, which the Essay would term *morally regenerate*. Upon the whole, then, nothing seems more plain, than that the new life into which baptism is the birth, is a moral state: that it is, indeed, the Christian or spiritual life of the Gospel, the opposite of our natural state.

If it be objected that these passages refer only to *ecclesiastical privileges*, I answer that their language as clearly expresses a moral state as does that of any other parts of Scripture whatsoever. And that therefore the objection is founded upon assumption; it takes for granted that baptism is not a *birth* into a *moral* new life. If it be objected further, that other passages of Scripture contradict what I represent to be the obvious conclusion from these, I reply again that no such passages have been found, or, I may add, can be. There have been presented passages in the Essay, and others may be produced, which represent persons born in baptism as *wanting moral or filial qualities*, but none which prove that they were *not morally sons:* and indeed the very fact of these moral attributes being represented as *filial qualities*, shows conclusively that the ground of moral *sonship itself* must be something different. But of this more presently. I acknowledge indeed, and I wish it to be particularly noted, in order to obviate a misconstruction to which my remarks may be liable, that the moral qualities of which the above texts speak, such as, being spirit, i. e. *leading a spiritual life*, in opposition to *being flesh*, or leading a carnal life,—being dead to sin and alive unto God,—having crucified the *old man*,—crying from the heart unto God, Abba, Father,—having a good conscience,—these qualities are not to be understood as necessarily or absolutely contained in baptism. For although it seems to be so implied in the passages cited, this is nothing more than a license of language common in the sacred writings, whereby a thing is said *to produce* certain effects, which is only *designed* or *calculated* to produce them. Thus *preaching* is said to *save* men, 1 Cor. i. 21; and in another place it is said that, "whosoever *shall call upon the name of the* Lord shall be saved." Rom x. 13. So also we attribute to the natural birth the existence of that life which flourishes through manhood unto old age, while in neither of these cases is there any *necessary* or *absolute* connection between the causes mentioned and the effects produced. In each case the natural operation of the cause *may* be, and frequently *is* defeated by incidental obstructions. And so the new birth of baptism: although there be ascribed to it in the texts above cited, the moral effects which evidence the life of God in the soul of man, it must not be supposed *necessarily* to endow the soul with such qualities. For its natural influence may be obstructed by the sinful and rebellious will of man, so as to render his spiritual career a sickly, listless state of existence, a state in which he is more dead than alive, and which as surely must cause death to the soul thus regenerated to no purpose, as would the denial of food to an infant cause its natural death. The new birth of baptism, then, I acknowledge to be not necessarily or absolutely connected, by the texts above cited, with the moral effects there attributed to it. But let it be observed, on the other hand, it is connected just as any *cause* is connected with its effect. The effect may not follow the cause, but the cause is *calculated* to produce it. Baptism is here plainly represented as a new birth unto righteousness: the life proceeding from it is spiritual; and although the life be not permitted, in some instances, to come to any degree of maturity or vigor, this only indicates an *obstruction* of the influence through baptism imparted. It is as absurd to argue, that because all persons baptized do not attain to certain degrees of the spiritual life, therefore the new life imparted in baptism is not a spiritual (moral) principle, as it would be to maintain that because all persons naturally born do not attain the age of manhood, therefore the life of adults does not proceed from the natural principle imparted in birth. And here I would notice the opposite objection to this. Some will say, "If baptism be the *entrance* into the spiritual, or moral, new life, how then shall we account for the existence of this moral life in such as have not been baptized?" I answer, that there is no authority from Scripture for pronouncing this new life to exist in those who are unbaptized. The two texts produced in the "Essay" for this object we have seen to be inapplicable. We may indeed *argue* that the Spirit of God has breathed this life into the hearts of some who are not baptized. We may argue so from the manifestations which they give of it. But we have no *assurance* of it in the word of God. Natural conscience is indeed recognised in the unbaptized, but not Gospel grace. The objection, therefore, is founded upon assumption in the first place. It *assumes*, without scriptural authority, that persons may be the subjects of Gospel conversion prior to baptism; and as the question is entirely scriptural, such an assumption renders the objection futile. But even conceding this point, as I am willing to do, simply upon the ground of our own observation, without Scripture assurance, I come to the objection as it stands. "How can we believe," says the "Essay," "that moral, converting, sanctifying, renovating grace comes through *various* means, and yet restrict the seed of that grace, its initial principle, to baptism;" that is, if baptism be the birth into the spiritual life, how can we account for persons *living* thus spiritually *who were never baptized*? I answer, that the ordained means of propagating spiritual life is through baptismal birth, just as the ordained means of propagating natural life is through physical birth. But God may depart from the means which he has ordained in the one case, and create a man otherwise than by natural birth, just as he *first* created Adam: and so also *may* he impart *spiritual life*, in the other case, otherwise than through the spiritual new birth, or baptism. He that first breathed into man a living soul, pure and holy in his own image, may in the same manner breathe new spiritual life into him also when dead and fallen. And *thus* it is that the moral or spiritual life (the new heart) may come to be found—if it *is* found—in persons unbaptized; being acquired by *new creation*, however, and not by *new birth*. Such are *new made* or *renewed*, but not *new begotten* or *regenerated*. Baptism, therefore, is the new birth of the Christian, and as such the *constituted* source of the moral new life. It is the act by which the branch of the wild bramble is united to the good vine. As it is *possible* for God *by supernatural means* to infuse the good sap into the bramble, so that *without being engrafted upon the vine*, the thorn may indeed bring forth grapes, so *may* he impart *moral new life* otherwise than through baptism. But as connection by engrafting is the *natural, constituted means* of distributing the sap of the true vine through the wild branch, so is new birth, by baptism, the *natural, appointed source* of spiritual or moral new life. And again, as the wild branch when grafted in, supposing it to have a will, might resist the circulation of the sap of the vine, so that it should bear no fruit and finally die; so also may persons baptized resist the *influence* therein imparted by the Holy Ghost, bring forth no moral fruit, and so finally lose their birthright. Still this engrafting *is a means* of communicating the sap of the good vine to the wild bramble, and *the only constituted* or *natural means;* and still baptism *is a means* in the hand of God of communicating the divine life (*new* life) to man, and *the only constituted or natural means.*

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(*To be continued.*)

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* Whately: Logic, Ambiguous Terms.

For the Churchman.

WHAT IS DEATH?

Of death itself we know nothing. Although permitted to approach within its shadow, we are ignorant of the reality. We may converse with the dying; we may ourselves be brought to the verge of the grave, but the sublime mystery of death remains unfathomed. The impenetrable darkness which has ever rested upon it, continues until the pang that gives vent to the spirit, imparts also lifelessness to the body.

But what is death as it respects the present life?

It is a period of humiliation.
It is a period of anguish.
It is the termination of every thing.

It is a period of humiliation. The proud—the haughty—the ambitious—the mighty schemer—the high—the rich—the gifted intellect, are all brought down on a level with the humble and obscure. The lofty eminence for which they strove, now, in the hour of death, rises up before them, bearing upon its base of sand the stamp of vanity. The applause of the multitude, which once was the pendulum of their every action, appears now in its true light, a fickle breath. The glory and pomp of the world, its pleasures, its hopes and its promises, which, a short time since, glistened with the brilliancy of a diamond, have become dull and valueless. "They are nigh unto death;" they are realizing the truth of that text of Scripture, which declares that "the fashion of this world passeth away."

It is a period of anguish. The pains of a diseased body, together with the suffering of a harrowed mind, cannot but produce anguish. In health and prosperity reflection may be drowned amid a thousand circumstances which on a dying bed are beyond control. It is in the last hour that we are driven, as it were, upon ourselves. There is no escape from thought—it goes back over the past like a whirlwind, tears up the long-forgotten deeds of iniquity and folly, and brings them out upon the memory as fresh and vigorous as the things of yesterday.

It is the termination of every thing. Death is truly, as it respects the present existence, the end of every thing. In the vegetable, as in the animal world, it is the *close of life*.

But what is death as it respects the world to come?

It is a time of triumph.
It is a time of joy and happiness.
It is the beginning of all things.

It is a time of triumph. In the prospect of death the soul shudders, but in view of eternal life it rises triumphant; the gloom of the grave breaks away before the piercing eye of faith, and the fainting spirit, refreshed as it draws nearer to God, stands up strong and undaunted before the great destroyer. In the very conflict we hear the song, "O! death, where is thy sting? O! grave, where is thy victory?"

It is a time of joy and happiness. A world of sin and sorrow is about to be exchanged for a heaven of eternal bliss. The present corruptible is about to put on incorruption; the mortal, immortality. What a glorious exchange is this! What cause for holy joy!

It is the beginning of all things. What is the present life in comparison with that which is to come? It is as a sand on the seashore; a stepping-stone to a temple whose builder and maker is God, and whose foundations are eternity. In the present state we are not capable of pure enjoyment, but there

> "Perfect joy and love sincere,
> Adorn the realms of peace."

Here we are exposed to ten thousand evils. We are led away by sin, subject to pains of body and anguish of mind; but in heaven,

> "The soul from sin for ever free
> Shall mourn its power no more;
> But clothed in spotless purity,
> Redeeming love adore."

V. W. V.

For the Churchman.

Mr. Editor,—In a recent communication for your columns, I have entered a lament respecting the want of attention to the higher truths of reason and revelation which is so general in the ordinary publications of the day. My attention is still further drawn to this subject by those remarks in your late editorial, respecting the influence of our current religious papers, and from which the Editor of the Episcopal Recorder enters his dissent. Whatever may be really true of the total influence of these periodicals, it is notorious, that in many instances, their contents are not the product of that calm, but clear and powerful intuition of truth which, considering all the advantages of this late day in the world's history, we might fairly hope to behold, as the general condition of the educated Christian mind. When we ask the cause of this defect, the voice of a poet may be heard, in language of no less truth than simplicity,

> "Unless above himself he can
> Erect himself, how poor a thing is man."
>
> *Daniel.*

Or, to quote from your late extract from the Boston Recorder, "He who would elevate his own character, must fix upon some higher standard," (i. e. than the spirit of the age to which he belongs,) "as he who would elevate his body, needs to reach up his hand, and take hold of something above his head." Either of these quotations may refer us to the important secret of our low attainments in spiritual life. We do not sufficiently aspire to a likeness with God, the height of all height, and the only ever-present pattern of all excellence. We want that steadfastness of gaze upon the indescribable glories of the Lord Jehovah, that would make all the petty trifles of mere temporal concern vanish from our eyes. Here is a union with the Father of spirits possible for the soul of man, which would never leave us those moral and intellectual dwarfs who so fill the ranks of even partially Christianized humanity.

Is it an uncharitable assumption, that the ordinary developments of the so-called Christian mind are far beneath what is possible, and what might be reasonably expected? This being admitted, what is the remedy? What can it be other than the general remedy for the weakness and disorders of sin? Where can it commence save with a devotion of our entire being to its God, which only the soul that feels it can ever know, or truly conceive? Sin has produced a mental and moral paralysis beyond the power of any mere mortal remedy to overcome.

There is a subjection of the human will to the divine, which brings the entire soul under a system of influences, constantly transforming both the intellect and heart from "the image of the earthly" to "the image of the heavenly." This subjection extends not only to the clearly defined truths of revelation—it bows in silence before every natural and every providential appointment of God. It will ask of common observation what habits of life are most favorable to the health of the body, and activities of the spirit; and so avoid the usual practices that destroy the one, and constantly interfere with the other. It is not the whole of religion to regard the specific demands of Christianity: it often requires the surrender of our own wills to that of God, rightly to avail ourselves of the commonly appointed, or natural means of his favor. There is a devotion of the soul to its Maker and Redeemer which gives a clearness to reason, and a voice of instruction to nature, and to the wonted dispensations of Providence, hardly less efficiently or truly directive than the precepts of revelation itself: and as the physical system can only attain its full vigor when supplied with *all* the appropriate means of nutriment, so the spirit can only know the completeness of its life, when submitted to every form of the divine influence that is designed to inspire and elevate its faculties.

Of those who should derive benefit from considerations like these, however briefly and imperfectly set forth, many will fail of the desirable good, in one of two ways. They are either not convinced that the forms of intellectual and spiritual life, of which they are the subjects, are materially deficient, or they fail to understand the nature of the remedy proposed. If something new could be offered, something more tangible prescribed; if any thing save the surrender of the whole soul to Christ would effect the cure, the means would be readily applied. But they deem themselves Christians, perhaps are babes in the heavenly life; they cannot perceive that any important step is yet to be taken.

My design, in this brief article, is merely to call attention to the obvious truth, that even at the present day, the human mind, so far as we may judge from its most usual exhibitions, does not often assume those forms, and attain those degrees of life that may be deemed generally possible; and then, to suggest that the best of all methods to heal the intellectual and moral disorders of our nature, is *to submit ourselves unreservedly to all the ordinances of* God, *whether of nature, of common providence, or of Gospel grace.* More is possible, in this way, than the ordinary history of mind would seem to warrant.

C. S. A.

Morristown, N. J., Feb. 29, 1836.

For the Churchman.

WHO WILL PREACH TO-DAY?

Mr. Editor,—Allow me to call your attention to the above inquiry; and I would invoke the attention of several congregations in this city to this inquiry, especially at this season. Not the congregations only, but earnestly would I call upon those who influence these matters, to consider the inquiry and its cause. You have taken from the Missionary, an article in the following words:

'WHO WILL PREACH TO-DAY?

'Is a question too often asked not to convince us that many run to hear and not to pray; and think that when they have heard a sermon they have worshipped God. Our Saviour said, "*My* house shall be called," by way of eminence, "the house of prayer." The promises of God are, to those who pray, "Ask and it shall be given you,"—and Christ does not say *hear*, but *ask*.

'Without meaning to undervalue preaching as a means of grace, we wish merely to warn our readers against the vice of the times, and remind them, that although the house of God is the house of preaching, it is first and before all, the house of prayer and praise. *Who* will preach, is certainly of less consequence than *what* will be preached: and they that gossip about to hear sermons have need to be reproved as those who offend against the order of Christ's Church.'

Now it must be admitted that the above remarks are worthy of special attention in this age of words, when the power of the Gospel seems spent in vapid declamation, or fanatic rant; and the exercise of religion, for many, principally consists in hearing man descanting on the word of God. But, Sir, we should remember that in the temple of the living God, the man who descants on his word, commits a serious offence when he permits himself to 'spend the power of the Gospel in vapid declamation.' Is it not, too, probable that a party so offending, is not well fitted to lead reverently in the solemn and comforting duty of prayer and praise? A vapid declaimer cannot enlist his heart nor the heart of others in the subject, and becomes one of those, who bring obloquy upon us, in the terms you use—'*this age of words:*' then, '*Who will preach to-day?*' seems to be the very *natural* inquiry of every Christian attending the house of prayer; not that he requires entertainment, but that, if he is to be offended by vapid declamation or cold attempts at prayer, by those to whom he desires to look with reverence, for being led into the right way, he would prefer, by the inquiry, to avoid the evil, and seek in his own closet for amendment, and there implore for mercy and grace.

Often have I heard the inquiry made, 'Who is to preach to-day?' by devout and exemplary Christians, whose ordinary desire is amendment of life,—Christians in whom it may not be censurable to desire that their minister be *fervent* in prayer, and when *preaching*, that he may use such portion of 'human diction' as may not '*mortify*' the understanding of either the educated or uneducated portion of those who are required to listen.

I feel constrained to admit with you, that the unbeliever hears without caring to fix his attention on the evidences of faith—the vicious man experiences no remorse, or at most, only the passing visitation which dies with the sound of the preacher's voice. But, Sir, may not this be the fault of the preacher? might not a more fervent appeal awaken the unbeliever? might not a less *task-like* manner, with less of 'vapid declamation,' move and reclaim those who 'loll in their pews Sunday after Sunday?'

Sir, let us not deceive ourselves; let us not suppose that every hearer who lolls in his pew is an unbeliever, nor a wilful critic of the preacher's language, or delivery. Other causes exist, as we may necessarily infer, when we painfully notice the *vacant* pews of some churches, and *crowded* pews of others. Let those intrusted with the immediate care of such comparatively empty churches, examine well into the cause, and having ascertained it, let them remove it.

It is indeed time that we should be enabled, by every fit and proper encouragement from those who ought to guide us, to adore publicly in spirit and in truth. Worship is our first duty, let us then be led to its public performance by those who can excite us to its practice; by those whose ardent zeal in the service of the Church will not permit an unbeliever to sleep and slumber under their admonitions; and who can and will teach us to honor our God by prayer and homage, inspired by faith. We will not then inquire, 'Who is to preach to-day?'

THE CHURCHMAN.

SATURDAY, MARCH 12, 1836

TERMS,

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

To Correspondents.—Juris Consultus and C. S. A. are received. The communication of Gulielmus will be found on the last page.

The editor being confined at home by indisposition did not see the communication of "H.," nor the resolution of the Bible and Prayer-book Society in time to attend to them this week as he would have desired to do. He trusts the same apology will be accepted for whatever further defects may be seen in the paper.

Prayer and Preaching.—In inserting articles of such a nature as the recent one from the Missionary, and the very able one on our last page from the British Critic, it is not our wish to depreciate the divine and invaluable ordinance of preaching. We wish rather to guard against the danger of having it perverted to the purposes of vain curiosity and transient excitement, and to secure for it a more direct subserviency to the supreme object of edification in the divine life. This, however, can never be done while preaching is practically magnified above prayer, an ordinance resting on the same divine authority, and even more important than preaching, because more closely united, and, in its spirit, absolutely identified with that divine life to which preaching is, at best, no more than subordinate and auxiliary. The danger is, not that preaching may be overrated, but that prayer may be underrated: the latter being the more spiritual exercise, the more remote and ethereal link in the chain which connects us with the heavenly world, stands more in need of commendation and enforcement; while the former, partaking more of earthy alloy, and appeeling more to human passions and infirmities, may, with comparative safety, be left to itself. In inserting such articles, therefore, as those which have elicited the remarks of one of our correspondents of to-day, we do but aim to counteract one of the tendencies of our corrupt nature. On the other hand, we would not forget that preaching is a divine institution, blessed as the chief instrument of renovation to a perishing world, and directly subservient to the increase of the spirit of prayer, and the other graces of the Christian life; and thus imposing on the minister of Christ, for its faithful and able performance, the highest obligations which a human being can assume.

To nothing that our correspondent says can there be any reasonable objection: we beg to offer a caution, however, in reference to readers of a different temper from himself. Undoubtedly the great object of the pulpit is instruction: luminous exposition, manly and convincing argumentation are the proper basis of genuine eloquence, and the best securities which the preacher can propose to save himself from falling into "vapid deciemation." On the other hand, it is possible for a mind not imbued with devotion, to apply this term "vapid declamation" to that part of preaching, however performed, which aims to enlist the feelings of the audience. The effort at such preaching, when it is a failure, is indeed the greatest of all failures; but when successfully accomplished, whether it be "declamation" or not, is any thing but "vapid;" being, in truth, the highest ornament of the pulpit, and achieved at the greatest expense of intellect. On this whole subject, however, there is so much to be said, that we fear it had been safer to be silent than to have said so little.

Church of Ireland.—The foreign journals continue to be occupied with the most heart-rending accounts of the distresses of the clergy of the Church of Ireland. This distress has been produced by the illegal combinations which have been formed in all parts of Ireland, but particularly in the south, to withhold from the clergy the payment of salaries guarantied to them by the laws of their country, and due to them on all principles of law and equity. The suffering, which has been increasing for the last four years, has now spread to an extent which can scarcely be realized; almost the whole body of clergy, with their families and dependants, being reduced to a state of utter destitution. The facts which have been elicited by the distribution of the funds raised for their relief, have shown that the actual state of the case has been even worse than was represented. The following are a few of many extracts which might be given from the letters of the bishops and others who assisted in the distribution of the funds to their afflicted brethren, and are stated to be fair specimens of the distress which generally prevails:—

"Rev. ——, Vicar of ——, has received in two years no more than 82*l.*—no other property—no glebe-house or land; he is resident, and has a wife and eight children.

"Rev. ——, Vicar of ——, (resides;) received last year 2*l.* 10*s.*, nothing this year; no other property; has a wife and thirteen children.

"Rev. ——, Rector of ——, (resides;) no other property. He has this year received no more than 85*l.*; has two churches, and pays one curate the regulated salary.

"Rev. ——, Vicar of ——, (resides;) he has received nothing this year; is called upon to support several relatives, and having no other property, is reduced to great distress.

"Rev. ——, Vicar of ——, (resides;) he has received only 67*l.* He has been obliged to pawn, for the procuring the common necessaries of life, articles to the amount of more than 150*l.*, and is reduced to the greatest want.

"Rev. ——, Vicar of ——, (resides;) has received scarcely any thing; has a large and increasing family; and possesses nothing but his church preferment.

"Rev. ——, Vicar of ——, (resides.) Since November, 1833, has received for tithes no more than 11*l.* He is still laboring under extreme difficulties, notwithstanding the bounty of 60*l.* which he received in December last from the Relief Fund in London.

"Rev. ——, Rector of ——, (resides.) He has in the last two years received no more than 90*l.*; has a wife and nine children; expended a considerable sum in repairing an old glebe-house, and having no private property, is reduced to great distress."

In another diocese the Bishop presents to the Primate the following, among various similar cases.

"No. 1 is possessed of two livings, worth about 195*l.* per annum. Since Nov. 1833, he has received but 27*l.* from his benefices, and is in debt about 32*l.*, which he has no means of paying. He has a wife and three children.

"No. 2 has one living at ——, out of which he has received 3*l.* less than the annual charge upon it, having since Nov. 1, 1833, received only 8*l.* He has a wife and ten children, and is now in treaty for the sale of a small tenement to pay his debts. An insurance on his life must be given up soon if the premium is not paid.

"No. 3, a curate, whose rector, unable to pay, owes him one year and a half's salary. He has no other support than his salary.

"No. 4, curate, similar to the last; two years' salary due. An important parish in danger of losing spiritual consolation.

"No. 5 is possessed of a living worth 195*l.* by the year; and since Nov. 1, 1833, has not received one shilling from it. He has no other means to support himself and the widow of his predecessor, who was murdered on his glebe-land."

The situation of these suffering ministers is in some measure depicted in the following letter from one of the number:—

"I have been thirty-three years a humble minister in God's Church; constantly resident: I have been obliged to sell my furniture and stock to pay my debts, and obtain a temporary supply of the necessaries of life; reserving merely that portion required for a bed-room and sitting-room. I have been obliged to permit my wife, who became so alarmed at the state of the country and threatening dangers, that she was losing her health, to leave Ireland. I have found it necessary to send out six of my seven children, one being too young, as tutors and governesses, thankful to find board and lodging for them. I have been necessitated to take my son's name off the college books, being unable to pay his bills. I am burthened with debt, and unable to pay my creditors; debt incurred for the necessaries of life, and due before total inability to pay became apparent. My glebe-house is closed up, as if in a state of siege. At night it is necessary to have bolts, bars, and bullet-proof planks to the windows and doors! here is discomfort and suffering! I may write, that I have suffered the loss of all things. My life, through the sparing mercy of God, remains; though that life has been several times threatened, and previously to our last persecutions was attempted to be taken; a bullet having been fired at me on my glebe-land. My difficulties have been a good deal increased by great exertion made to prepare my children for active useful life, educating them so that they might earn their bread, and serve their fellow-creatures."

One of the bishops of the Church writes as follows:—

"I beg leave to mention that I could have circulated all the money placed by your Grace at my disposal for the relief of my clergy, among them long before the time, and more, too, had it been forthcoming; but, in truth, unless when a very urgent case, which would admit of no delay, presented itself, I have been anxious to hold it over as long as possible, being aware that in the spring season the distress will become more severe than it has yet been. In consequence, however, of your Grace's communication, I shall immediately proceed to a more general distribution of this money. I can assure your Grace there will be no lack of just claimants. I shall state two or three cases now lying before me, which I think will satisfy the Committee of the truth of my assertion. The Rev. ———, Rector of the Union of ———, is reduced to so great distress that he has been obliged to retire from his benefice, not having the means of supporting his family in so expensive a place. His benefice is nominally worth 700*l.* a year; he is at present obliged to keep three curates. He has received not quite one-third of the tithe of 1834.

"The —— of —— [naming a Church dignitary,] *has not received one shilling* of his tithes for the last three years, except that portion of them which is paid by Lord ——. *He is in consequence in the greatest distress*, having a wife and seven young children. He has been, I may say, almost entirely supported by the funds of the London Committee for the last year and a half, with the exception of the little assistance he got from myself. His benefice ought to produce him 400*l.* a year. He has two churches, therefore is obliged to keep a curate.

"The Rev. ——, Vicar of ——, eighty years of age, has not for the last two years received one farthing, except about 30*l.*, of the tithe of 1834. He has proceeded by civil bill against numbers, and has in most cases obtained decrees in his favor, but no one dare execute them. He *has been reduced* in consequence to the greatest distress. I could bring forward several instances of the same description; indeed, with the exception of the few cases mentioned in my last letter, all my clergy are in a similar situation."

The relief afforded to these sufferers by the munificence of their Protestant brethren in England has been most liberal, and served in some measure to alleviate an evil which it is yet quite inadequate to remove.

In connection with these appalling statements, we beg to offer a short passage detailing an incident illustrative of the state of society in Ireland about two hundred years ago. The reader will thus be furnished with the outlines of a picture which at the present moment we have no heart to fill up, of an unhappy and ignorant people, enslaved to besotting superstitions, and deluded by blind guides, resisting the exertions of a pious, devoted, and learned ministry to disabuse them of senseless impostures, to instruct them in the unadulterated Gospel of Jesus Christ, and to awaken their minds to a sense of their dignity and responsibilities as human beings. It is indeed a melancholy reflection, that the suffering to which we have above alluded, and the far greater sufferings which have prevailed throughout the unhappy population of Ireland, should be owing to no one cause more than to the rejection of the proffered ministry of a clergy whose religion has been separated from that of the majority of the people—so we have been lately told—only by "the partition of a paper wall!" For Bishop Jeremy Taylor who has, in these terms, been claimed on this side of the Atlantic as a friend and favorer of Romanism, in the preface to a small treatise entitled "A Dissuasive from Popery," thus at once illustrates the superstition of his times, and testifies his charity for a people that have been kept in bondage from that time to this by "companies of priests and friars," now engaged in ridiculing the very sufferings which they mainly have contributed to produce.

"I was lately, within a few months, very much troubled with petitions and earnest requests for the returning a bell which a person of quality had in his hands in the time of, and ever since, the late rebellion. I could not guess at the reasons of their so great and violent importunity, but told the petitioners if they could prove that bell to be theirs, the gentleman was willing to pay the full value of it, though he had no obligation to do so, that I know of, but charity: but this was so far from satisfying them, that still the importunity increased, which made me diligently to inquire into the secret of it. The first cause I found was, that a dying person in the parish desired to have it rung before him to church, and pretended he could not die in peace if it were denied him, and that the keeping of that bell did anciently belong to that family from father to son; but because this seemed nothing but a fond and an unreasonable superstition, I inquired further, and at last found that they believed this bell came from heaven, and that it used to be carried from place to place, and to end controversies by oath which the worst men durst not violate if they swore upon that bell, and the best men amongst them durst not but believe him; that if this bell was rung before the corpse to the grave, it would help him out of purgatory; and that therefore, when any one died, the friends of the deceased did, whilst the bell was in their possession, hire it for the behoof of their dead; and that, by this means, that family was in part maintained. I was troubled to see under what spirit of delusion those poor souls do lie; how infinitely their credulity is abused; how certainly they believe in trifles, and perfectly rely on vanity; and how little they regard the truths of God, and how not at all they drink of the waters of salvation. For the numerous companies of priests and friars amongst them take care they shall know nothing of religion, but what they design for them; they use all means to keep them to the use of the Irish tongue, lest, if they learn English, they might be supplied with persons fitter to instruct them; the people are taught to make that also their excuse for not coming to our churches, to hear our advices, or converse with us in religious intercourse, because they understand us not, and they will not understand us, neither will they learn, that they may understand and live. And this and many other evils are made greater and more irremediable by the affrightment which their priests put upon them by the issues of ecclesiastical jurisdiction, by which (they now exercising it too publicly) they give them laws, not only for religion, but even for temporal things; and turn their proselytes from the mass, if they become farmers of the tithes from the minister or proprietary, without their leave. I speak that which I know to be true, by their own confession, and unconstrained and uninvited narratives, so that as it is certain that the Roman religion, as it stands in distinction and separation from us, is a body of strange propositions, having but little relish of true primitive and pure Christianity; (as will be made manifest, if the importunity of our adversaries extort it;) so it is here amongst us a faction and a state party, and design to recover their old laws and barbarous manner of living, a device to enable them to dwell alone, and to be 'populus unius labii,' 'a people of one language,' and unmingled with others. And if this be religion, it is such a one as ought to be reproved by all the severities of reason and religion, lest the people perish, and their souls be cheaply given away to them that make merchandise of souls who were the purchase and price of Christ's blood."

Supernatural Agency.—Our advices of this week give us accounts of supernatural manifestations of a similar nature, though from opposite quarters. The one is from a clergyman of very respectable abilities, in Canada, who has kindly transmitted to us the sheets of a work which has now reached to two hundred pages, designed to prove the apostolical character and office of Edward Irving. This gentleman writes with such an air of sincerity and piety, and connects his fancies at times with such original views, that we are reluctant to speak of his production in terms of disrespect and censure. The present sheet contains an account of the inspiration of a Mr. Richard Baxter, who was visited with "a mighty power" and "an impulse to utterance," which broke out in French, Latin, Spanish, and other languages. This was accompanied with the power of the discernment of thoughts and similar "gifts of the Spirit," on which we forbear to expatiate, but which the author labors, with no little learning, to bring into advantageous comparison with those vouchsafed to the Apostles. The other is an account of divers miracles, purporting to have been lately wrought in France by the Roman Catholic Bishop of Bardstown, Kentucky, now on a visit to that country. "The public attention here," says a letter from a gentleman in France to his friend in Boston, "has been, for weeks past, absorbed in the miracles performed, with God's all-potent grace, by Monsigneur Flaget, the venerable Bishop of Bardstown, Kentucky. He has spent some time in this Diocese, replacing our invalid bishops in several pastoral courses, and has been every where admired for his sanctity and humility; people have crowded from all parts to receive his benediction. The miracles are authentic, seen and known by all the world: he has operated the cure of a number of sick and infirm, and the episcopal residence was thronged with the suffering of various classes, as in the times of our divine Saviour, when, by imposition of hands, he cured the lame, the blind, and other infirm, as related in the Gospel."

The subject of one of these miracles was a Miss Monti, a young lady of 22 years, a model of piety, who, in consequence of a severe malady, had both her legs paralyzed, and was continually confined to her bed, where she could not be moved without great suffering.

"The young lady exposes her unhappy situation to the prelate: he exhorts her to patience and resignation, but above all, to trust in God's mercy. 'If you wish it,' said he to the sufferer, 'we will make together a little novena to implore of the Almighty a perfect conformity to his most holy will: to this intention let us recite daily the litanies of the Sacred Heart, and other prayers.' After some further conversation, the prelate gave his benediction to the patient, and returned to Nantes. About half an hour after his departure, Miss Monti, finding herself alone, commenced offering the prayers agreed upon, when, hardly had she proceeded with the litanies of the Sacred Heart, than she felt a gentle heat spreading over her body from the lower extremities. She leaps out from her bed, exclaiming, '*I am cured.*' Her father, who was not far off, hastens to her, and they fall into each other's embraces. She prostrates herself to render thanks to God. She wishes to write immediately to the venerable Bishop, to inform him of what has passed. Mr. and Mrs. Monti start for Nantes, with letter. On their arrival at the episcopal mansion they are, at first, hardly able to utter any thing but '*She is cured.*' They express their warm gratitude to the pious Bishop of Bardstown, whose humility is confounded, and who, next morning, left the city for Angers."

Nor would we omit to add the account contained in the last Catholic Herald, of the liquefaction of the blood of St. Januarius. A few drops of the blood of this saint, at the time of his martyrdom, were collected by a pious lady, and have been ever since preserved in a sacred phial at Rome. The blood is ordinarily in a congealed state, as hard as glue; but on the anniversary of the saint, and also whenever it is brought into the presence of his head, "it is observed to liquify, and bubble up, as if it had just issued from a vein." Some have erroneously supposed that this is an exploded legend. The miracle, however, is of annual recurrence, and a Dr. Weedall, who writes as learnedly as our Canada friend, gives a minute account, nearly three columns in length, of its performance on a late occasion, interspersing the narrative with sundry philosophical and theological reflections. A short extract may not be wholly useless.

"The priest held it in his hand by the shaft, and turned it round repeatedly, held a candle behind it, and showed it to all about him. He then, with his assistants, recited the miserere Psalm. I joined in silence, but my eye was fixed upon the phial. He turned it repeatedly. The substance did not move. The Miserere was then repeated a second and a third time. Then the Nicene Creed, the Litany of the blessed Virgin, and the Athanasian Creed. The substance now began to oscillate in the phial, and in about a minute, moves as freely and clearly as blood freshly drawn from a vein. The priest, holding the vessel by the shaft and the cross, turned it round repeatedly before the eyes of each individual within the sanctuary. Every one seemed impressed with gratitude and astonishment. I did not observe a dry eye around me. Every one knelt and kissed the sacred relic, with respect and affection. It was then presented to the veneration of the faithful, who crowded to the rails, to see and to kiss it. It was subsequently carried, together with the head of Januarius, to the high altar of the cathedral. It remained there during the high mass, during the exhortation of the cardinal-archbishop, and a long ceremony of receiving, on this day, the homage of the clergy. The whole must have occupied nearly three hours. Yet, when the vessel was brought down again to the steps of the altar, as it was immediately after the ceremony, the blood was as fluid as before, for I was permitted there again to see it, and it presented an appearance on the surface of bubbles or froth. This morning again (Monday) I have been present as yesterday, at the right hand of the officiating priest. The blood was brought out in a state of congelation. It seemed as hard as glue. The clergy began with slow and earnest devotion to recite the Nicene Creed, which they repeated thrice. Then they said in alternate chorus, the hymn for one martyr, *Deus tuorum militum*, with the versicle and proper prayer of St. Januarius, and the psalm miserere, with the creed of St. Athanasius. There was yet no perceptible change, though the vessel was repeatedly turned round to ascertain the moment of variation. The Litanies were now sung by the clergy and people, at the close of which the liquefaction again took place as visible and as complete as before. After being again presented to hundreds of witnesses, it was replaced upon the altar. Two or three low masses followed, until it was announced in the church, that the king and his court were coming to pay their devotions at the shrine of St. Januarius. Accordingly, about eleven o'clock, the royal guards entered the church. Next followed Cardinal Ruffo, and, immediately after his eminence, walked up the king and his two royal brothers, escorted by the officers and attendants of the court. The Cardinal Archbishop went up to the altar, took down from the shrine the sacred ampullæ and presented them to the king, who, with his brothers, were kneeling at the foot of the altar, and who severally inspected, and then kissed the relic, and finally received with them the blessing from the hands of the Archbishop. The same religious ceremony takes place every morning during the Octave, with the same result. The appearance both of the clergy and people, bespeak a total absence, both of duplicity and credulity. Indeed it would be a libel on human nature to suppose the intervention, even if the possibility could be proved, of art and contrivance."

We have no comments to offer at present on these instances of supernatural agency, but have placed them in juxtaposition, as we may have occasion to refer to them conjointly, in some future remarks.

Theological Seminary.—We have before us the printed proceedings of the Board of Trustees of the General Theological Seminary, held at several meetings, from August 14th, 1835, to January 13th, 1836.

At the first meeting—

"The Rev. Dr. Hawks stated to the Board that he was authorized by Peter G. Stuyvesant, Esq., of New-York, to make to the Board an offer on the part of Mr. Stuyvesant, to found a Professorship in the General Theological Seminary, the departments to be designated by the founder hereafter; and the said Professorship to be called 'The St. Mark's Church in the Bowery Professorship of ———.' That for founding the same he would give to the Seminary the sum of twenty-five thousand dollars, payable in the year 1840; the payment to be secured by the note of Mr. Stuyvesant, for that sum, at an annual interest of six per cent., payable half-yearly,—and Mr. Stuyvesant reserving to himself the right to pay the whole, or any part of the principal, before the year 1840. The said founder desires as a condition of his gift, that such steps may be taken by the Board as will secure to the founder of a Professorship the right to nominate to the Trustees, within one month after founding said Professorship, some person as Professor. Should such nomination not be approved by the Trustees, the said founder then to have a right to make a second nomination of some other person; and should such second nomination not be approved by the Trustees, the Trustees then to have power to nominate to and fill the Professorship themselves."

The very generous proposition of Mr. Stuyvesant was then, on resolution of the Board, referred to a committee, consisting of David B. Ogden, Esq., and the Rev. Drs. Hawks and Gadsden, who, after a recess, presented the following report.

"That by the second article of the Constitution the Trustees have the power to appoint the Professors in the Seminary. As the Board have the general power of appointment, it seems to your Committee that they have the power of deciding in what manner the appointment shall be made—whether upon a nomination in writing or verbally, and whether it shall be made upon a nomination by a member of the Board, or by any other person, the appointment would still be made by the Board. It would, in the opinion of your Committee, be competent for the Trustees to say that all nominations for Professorships should be made by the Bishop of the Diocese in which the Seminary is located, or by the Bishop who shall preside at the Board of Trustees at the time the nomination is made. And your Committee can see nothing which would violate the Constitution, or be in any way improper, in permitting any person who shall endow a Professorship to make a nomination of a Professor, reserving to the Board its power of appointing the person so nominated or not, as it may think proper. As Mr. Stuyvesant only asks for the right of nominating a Professor, leaving the power of appointment to the Board, the Committee recommend the adoption of the following resolution:

'*Resolved*, That this Board have the power of accepting the endowment most liberally offered by Mr. Stuyvesant upon the conditions stated by him, and the Board do therefore accept his proposition.'

And the Committee recommend to the Board an alteration in the statutes, by inserting the following clause in the third chapter, at the close of the first section thereof.

Any individual who shall hereafter contribute twenty-five thousand dollars toward the founding of a Professorship, shall have the right, within the space of sixty days after the endowment is made, and accepted by the Trustees, to nominate the Professor to the Board of Trustees, which shall act thereon in conformity to the fifth article of the Constitution: and should the person so nominated not be appointed by the Trustees, the said individual shall then, within sixty days after notice of this rejection of his nomination, have the right of making a second nomination, to be acted upon by the Trustees in the manner aforesaid: and should such second nomination not be approved of by the Trustees, or should the founder neglect to make a nomination, then the Board shall have the power of filling up the said Professorship, as in ordinary cases. And in case of a vacancy in such Professorship, the same right of nomination shall continue in the founder during his lifetime, and may be exercised in like manner and under the like limitations. Provided, however, that no person shall be nominated as a Professor who is not a communicant of the Protestant Episcopal Church."

The whole number of students that have entered the Seminary since its establishment, has been two hundred and fifty: the number of Alumni ninety.

"It is with very great pleasure that the Trustees report an increase in the number of scholarships. Since 1832 the Education Society of Grace Church, in the city of New-York, has completed a scholarship to be called the 'Wainwright Scholarship,' amounting to $2500. A scholarship has been endowed by W. C. Rhinelander, Esq., of New-York, amounting to $2000. A scholarship, to be denominated the 'Thomason Scholarship,' in honor of the memory of the late Rev. Thomas T. Thomason, of Calcutta, deceased, has been founded by Mr. Edward A. Newton and Mrs. Sarah T. Newton, of Massachusetts. It amounts to $2000. Five hundred dollars have been contributed by Mrs. Phebe Warren, of Troy, N. Y., to raise to $2500 the 'Warren Scholarship;' and a similar sum of $500 has been paid into our treasury by the Rev. Wm. L. Johnson, of the Diocese of New-York, as the commencement of the 'Peter Roosevelt Scholarship.'"

The deficiency in the income of the Seminary for the current year is estimated at $5609.

After alluding to the proffer of gratuitous pecuniary aid on a former occasion by Clement C. Moore, Esq., the report adds—

"At their recent session, Mr. Moore has given a further proof of his liberality, by an offer to the Trustees through his agent, to make the ground on the Seminary block of a uniform height, and the same in appearance as the ground in front of the present building, and likewise to have the fence altered into an open pale fence all around the block, and to paint the same at his own expense. These new acts of munificence, on the part of one who has already approved himself so distinguished a benefactor to our institution, gives him a new claim to the grateful recollections of Churchmen."

"The General Theological Seminary," to adopt the conclusion of the Report, "has already been eminently honored as an instrument of good, and a boundless field of usefulness is now opening before it. These are considerations which present a strong argument in its behalf to every friend of piety and order, and to the best interests of mankind; but they must come home with peculiar force to the affections of the members of our Church in these United States, and claim from them all the aids which, under the Divine favor, will tend to render this institution permanently effective—a seminary conferring from generation to generation the richest blessings upon Zion, and the truest glory upon our country."

The British Magazine republishes the pastoral letter of Bishop Ives on "Systematic Charity," and recommends the plan as a "truly important one in opposition to the *excitement, meeting-and-sermon* system in vogue among us even to a greater extent than in America."

The editor adds that the visit of Bishop Ives in England has been a source of the highest gratification to every true Churchman who has had the happiness to make his acquaintance.

Passion Week.—We beg leave warmly to recommend to the reader a most excellent treatise which was published last year by Messrs. Swords, Stanford & Co., entitled "Passion Week, or Three Sermons of Launcelot Andrewes, on the Passion of our Lord." We mention it at present, as being adapted to the devotional exercises of the present holy season; and, in hopes of enforcing our recommendation, shall annex the preface of the reverend editor, who gave a rare evidence of the high estimation in which he held the volume, by defraying the expenses of its publication and transcribing its pages for the printer.

"Reader,—The three sermons of Bishop Andrewes, upon the Passion, are before thee. The subject is most solemn and affecting, crowded with wonders, and instinct with love. It concerns *thee* most nearly. The author was a man of prayer, 'full of faith and of the Holy Ghost;' his thoughts were often of the things of God, and his life was of as high an order as his thoughts. Keep company with him this little while. His conversation will be good for thee. If thou deem his style somewhat old, yet is it full of life and point, and the matter rich; and believe it, to him who feels aright, his theme is ever new, and, though common, always stirring: if he is rather too minute in his instances, yet thou perhaps art not enough so: if he has sometimes an exaggeration, yet thou, it may be, dost fall still farther short: if he repeats, yet it may be advisedly, that we may hear and hear again, as the same story of the Passion is told by each evangelist; and thou, perchance, hast hardly repeated it at all, and who shall say, enough?—if he is any where deficient, do thou, by thy secret thought, follow out in thy own heart his hints, and supply to thyself his imperfections. With him, think much upon the Passion of our Saviour Christ: it will be to thee, through life, a blessed and holy meditation; and grace, and comfort wait upon it in the hour of death."

Dr. Chalmers has undertaken to recast some of the volumes of the new edition of his works. Of the Bridgewater treatise on Natural Theology, full three fourths is said to be new matter.

Bishop Hobart.—"It were not too much," says the Church Advocate, "to apply to this remarkable prelate, the high testimony of Gibbon to Athanasius: 'that he never lost the confidence of his friends, or the esteem of his enemies.' The Christian Observer was far from being *inimical* to him, as was he, from being so to that long-established and useful magazine. Yet, no doubt, multitudes supposed them at variance of the most hostile kind. The following testimony may therefore serve a valuable purpose. It is from the Christian Observer for 1830, p. 821.

'We did not agree with him on some important subjects, as our readers are well aware, but there was much in him to admire and love; and in the course of many years' friendly and confidential correspondence, with which he favored us, we have ever found him anxious to promote what he considered for the glory of God, and the interests of his Church. Nearly his last words, in the prospect of death, were, "God's will be done. *Oh pray for me*, that I may not only say this, but feel *it, feel it as* a sinner; for, bear me witness, I have no merit of my own; as a guilty sinner would I go to my Saviour, casting all my reliance on him, the atonement of his blood. He is my only dependence, my Redeemer, my Sanctifier, my God, my Judge."'

Christian Education.—The following list of examination questions at Harrow School, is gratifying evidence of the pains which, in institutions connected with the Established Church in Great Britain, are taken to incorporate religious instruction with the rudiments of science and literature. The poetical selection on our first page is another delightful indication of the same spirit.

Sixth Form Examination.—I. Scriptural.—In whose reign, and in what year, were the first articles of the Church of England put forth, and what was their original number? What successive alterations took place before they assumed their present form? Who were chiefly concerned in framing them?—II. Under what heads would you arrange the thirty-nine articles? Give the scriptural proofs of the doctrine of the Trinity; and show what support the writings of the apostolical fathers give to it. —III. Enumerate the principal arguments for our Lord's divinity. Mention instances of worship addressed to him. IV. Prove that our Lord's sufferings were a vicarious sacrifice for sin.—V. What are the privileges enumerated by St. Paul as resulting from justification by faith?—How does he answer the objection to this doctrine, that it takes away the motive to holiness of life?—VI. What prophecies does St. Paul deliver with regard to the universal propagation of the Gospel and the conversion of the Jews?—VII. Explain the following:—'The law entered that the offence might abound.' 'I had not known sin but by the law.'—VIII. Name the particulars in which the system of Zoroaster coincided with that of our sacred Scriptures. Whence is he supposed to have derived his theological knowledge?—IX. In whose reign did Zoroaster appear, and what was his origin? What reform did he introduce into the Magian religion.—X. State the difference between the religion of the Magians and the Sabians. What testimonies are borne by Greek writers to the learning of Zoroaster?

Fifth Form Examination. V.—I. How does Paley dismiss any possible charge which might be brought against the Christian religion from the pseudo-gospels? Which of them was ever introduced into any church, or even mentioned by any of the fathers?—II. What were the chief heresies of the early centuries? Were the gospels, in their present state, without increase or diminution admitted by such sects? What is the argument of Proposition II. in Paley's Evidences?—III. What is the *bibliographical* history of the Bible, both of the Old and New Testament? On what material was the law written? On what is it now written by the Jews?—Who are the Maronite Jews?—What Jews are supposed to compose large bodies in Afghanistan? Give the history of the Septuagint. Who wrote the two Greek translations of Daniel? Who was Aristeas?—Is his account to be depended on? When was the first English Bible set forth, and in whose reign?—IV. Dates of Moses—Daniel—Deluge—Last captivity—Of each of the Evangelists. The meaning and writings of the Apocrypha. V. Who was called ὁ Θεολογος κατ' ἐξοχήν?—Give some account of the works of Clemens of Alexandria, Origen, Jerome, and Augustine. Do the Greek fathers of the Church ever indulge in quotations from the classic authors, or quote them? Distinguish the three Gregorys—VI. What mean harmonies of the gospels?—Polyglots? Hexaglots, &c.? Does any father of the Church exist in the Syriac tongue?—VII. Compare the Gospel of St. Mark with the three others.—VIII. Who were the Scribes, Pharisees, Sadducees, and Essenes? Are the latter mentioned in Scripture? From whom, or what, are their names derived?—IX. In St. Mark occur the terms βουλευτὴς, νομικοὶ, ἀρχιερεῖς.—Explain their different offices.—*British Magazine.*

From Report of Society for Propagating the Gospel.

VISIT OF BISHOP INGLIS TO YARMOUTH, SHELBURNE, ETC.

Rev. and Dear Sir,—Agreeably with the promise you have already received, I now forward a report of my official engagements after the 26th of last September, to which date they have been detailed to you.

I am fearful the repetition of journals may appear tedious; and yet I will hope they may prove interesting to some whose eye they may meet: while I hope that few will refuse to regard them with indulgence.

Saturday, Sept. 27, 1834. I left my cottage at Clermont, in Aylesford, and after stopping at Bridge Town (twenty-three miles) to see the Rev. Mr. Robertson, proceeded to Annapolis, fifteen miles farther: the whole distance is through the valley of the Annapolis River, and the country would be thought beautiful in any part of the world.

Sunday, Sept. 28. The Rev. Edwin Gilpin, the Society's valuable missionary at Annapolis, attended me in the morning to his principal church, which is a very neat and respectable building. A congregation of more than three hundred persons met us. I preached; confirmed forty-one persons, whom I addressed; and then accompanied Mr. Gilpin to his second church, (at Clemens, eight miles,) where I performed similar services, and confirmed seventeen persons, whom I endeavored to encourage in all their efforts to adorn their profession. It was late when we returned to Annapolis, after a gratifying day.

Monday, Sept. 29. I crossed the Annapolis River in a boat, accompanied by Mr. Gilpin, to Granville. The Rev. Mr. Whalley met us on the bank of the river, and conveyed us to his lower church, St. Luke's, (about eight miles.) The lower part of Granville not being on the high road, is not much visited; and I had not been in this church since its consecration, more than forty years ago. I was rejoiced to find it in good order, with a venerable and churchlike appearance. It was well filled by an attentive congregation, of whom ten were confirmed. I preached, and addressed the confirmed. The upper church in Granville (All Saints',) where we were expected in the afternoon, was distant from us eleven miles. We had, therefore, no time to spare; but happily kept our appointment. Another attentive congregation was waiting for us. I preached again, confirmed twenty persons, and addressed them. We stopped at the parsonage, whose rebuilding, after a fire, was assisted by the Society. It is a very neat and comfortable residence, but it has been too expensive to Mr. Whalley. In the evening we returned to Annapolis, well satisfied with all we had seen in the churches of Granville.

Tuesday, Sept. 30. Most of my family having accompanied me from Clermont to Annapolis, we all set out for Digby, (twenty-four miles,) passing through Clemens, where our progress was slow, as we wished to visit several families who have long been distinguished by their warm attachment to the Church, and by adorning their profession in their lives and conversation. This place was chiefly settled in 1783, by loyalists from New-Jersey and New-York. They were farmers, of plain and frugal habits, and particularly neat in every thing about them. Very soon after my ordination, (more than thirty years ago,) I was requested by this plain and affectionate people to make them a pastoral visit. It was necessary for me to be at Digby on a particular day, to join my father, when going to New-Brunswick. Not knowing how this was to be accomplished, I hesitated in accepting the invitation; when a gentleman who knew the people better than I knew them at that time, begged me to go, and assured me, after I had ministered among them, they would take me whithersoever I might wish, and, if necessary, carry me on their shoulders. I accordingly went to them; preached in their church, and visited in their families. When the time for leaving them arrived, I found they had provided a little vessel for my conveyance, and sixty of the congregation, men and women, young and old, accompanied me to Digby, although by this act of kindness they were obliged to spend the night on board the vessel. An acquaintance thus commenced could not fail to produce much regard, which was cherished and increased by every renewal of our intercourse. Many of those, indeed, whom I first met in this place, have gone to their rest, but, happily, in full faith and hope; and in their children they have left fit successors to themselves. I need not say that the visits of this day were full of satisfaction. After crossing a ferry at Bear River, and a drive through beautiful scenery on its banks, we reached Digby at night. Mr. Gilpin's *third* church is on the bank of Bear River, four miles above the ferry, and eighteen from Annapolis. His *fourth* is building at Dalhousie, twelve miles from Annapolis, in another direction; and he attends two other congregations, who assemble in school-houses, or private dwellings. Mr. Viets, the Society's missionary at Digby, received us at our lodging, and assisted me in making arrangements for service and confirmation on my return. The churchwardens had commenced the repair and painting of their church for the occasion.

Wednesday, October 1. The morning was occupied in receiving visits from officers and members of the church. At noon we set out for Weymouth, (nineteen miles) and drove against a most violent gale of wind. During some of the squalls our horses were stopped by their force, and greatly alarmed by the clouds of dust which gathered under their feet, and ascended as whirlwinds into the air. On the top of a high hill, the sheriff of the county, who kindly accompanied us, had his horse and carriage blown completely round. The Rev. Alfred Gilpin, with the churchwardens, and several members of the church at Weymouth, had ridden ten miles to meet us, when the violence of the storm induced them to return, supposing we could not travel. We reached Weymouth just as the rain began to fall.

Thursday, October 2. A tremendous storm of wind and rain, in which several vessels were wrecked. Happily I had a day to spare, and as travelling was impossible, gladly employed it in writing letters to many distant parts of the Diocese.

Friday, October 3. We were again favored with fine weather. I parted from the most of my family, who returned from this place to Clermont, and I proceeded with my eldest son to Yarmouth (fifty miles.) The road, for the greater part of the way, runs along the shore of St. Mary's Bay, and for many miles the population, which is dense, consists entirely of Acadian French, whose number amounts to five thousand, all of whom are Roman Catholics. We made a visit to their venerable pastor, the Abbé Sigogne, a French emigrant, who was driven from France in the revolution of 1793, and is contented to serve this plain but numerous flock, with great labor. He is well informed, has mastered the language of our Indians, who are much attached to him, and is very gentlemanly, amiable, and hospitable, and universally respected. At present he has some difficulty with his Indian flock. The nearest heir to the chief, who received a formal commission from Louis the Fourteenth, being an idiot, the office devolved on the next of kin; but he has of late become so intemperate, and otherwise immoral, that the tribe have unlawfully set him aside, and appointed another chief, by an election, which the Abbé cannot sanction. He hopes to set the matter right by reclaiming the lawful chief from his irregularities. We reached Yarmouth in the evening, and were immediately visited by the Rev. T. A. Grantham, the Society's Missionary at this place; who very promptly and kindly engaged to concur in any arrangement, by which the Church in this place should be likely to receive benefit.

Saturday, October 4. Was busily engaged in meeting the churchwardens and vestry, and assisting them in the adoption of measures, by which a residence, and 50*l.* a year, may be secured to the missionary; and by visits to the Academy at this place, and to a few members of the Church.

Sunday, October 5. The morning was wet, but the day improved. About two hundred persons attended the church. I preached, confirmed twenty-four, and addressed them. In the afternoon I preached again, pressing upon my hearers their duty to their pastor; baptized an infant, and confirmed two persons who were unable to attend the church in the morning. My hearers were attentive, and the singing was very good, as it had been also at Annapolis and Granville.

Monday, October 6. I was anxious to have as much time as possible at Shelburne, seventy miles distant. The road is so rough that no carriage had gone through in one day; but the sheriff most kindly provided relays of very good horses, and encouraged me to hope the journey might be accomplished. We left Yarmouth at four in the morning, and by some exertion were surprised by finding ourselves in Shelburne at four in the afternoon. We had many interesting views, and crossed some noble rivers. We passed through some fine settlements, as Jebogue, Tusket, Eel Brook, Argyle, Pubnico, Barrington, Clyde; all of which are chiefly inhabited by Roman Catholics and Dissenters. Dr. Rowland, the Society's missionary at Shelburne, with several other persons, intended to meet us on the next day, not supposing we could travel the whole distance from Yarmouth in one day.

Tuesday, October 7, was occupied in receiving visits from many members of our flock, and in calling upon others, and examining the church, which I was rejoiced to find in very good order. This place, which now contains a very few hundred persons, once had a population of nine thousand, all of whom were loyalists, who sought a refuge here after the close of the American Revolutionary War. They could find no adequate support here, after spending the money which they brought with them. There is something melancholy in the general appearance of the place, but the few who remain are attached to the spot, and contented. The most of them are exemplary members of the Church, and though poor, are willing to contribute, to the full extent of their means, for its support. They are an affectionate and engaging people.

Wednesday, October 8. The weather was most favorable; three hundred persons were assembled in the church, many having come from a distance; they were attentive and devout. I gladly endeavored to encourage such feelings in my sermon. After which I confirmed seventy-nine white and four colored persons, whom I addressed. They seemed much affected by the solemnity of their engagements, and I endeavored to direct the feeling to their welfare, and could not be otherwise than much gratified. I had made an engagement at Barrington, which obliged me to leave Shelburne on my return as soon as possible after the service. Dr. Rowland and his churchwardens attended us to Barrington, (twenty-two miles,) where we arrived soon after the night commenced, having been accompanied for a part of the way by several kind friends from Shelburne.

Thursday, October 9. Having engaged to preach in this place at eight o'clock this morning, the Methodist minister, of whom I had not heard, as I was not aware that any resided here, called upon me with one of the magistrates, and informed me that the Methodist chapel was the most convenient place in the neighborhood for service, and that I should find a large congregation assembled to receive me. Nothing could be more polite than their attention, and I was invited to robe in the minister's house, which is close to the chapel. The chapel was crowded at eight o'clock, and I gladly exhorted the congregation to a conspicuous discharge of Christian duties. My hearers were very attentive, though few of them were members of the Church. Immediately after the service I took leave of Dr. Rowland and his churchwardens, and we made the best of our way to Yarmouth, (forty-six miles,) where we arrived in the evening, after driving through several heavy showers. Mr. Grantham sat with me till a late hour.

Friday, October 10. Having made such arrangements here as were necessary for the reception of the Rev. Alfred Gilpin, as Mr. Grantham is not equal to the duties of so extensive a charge, we proceeded on our way toward Weymouth, where our engagements were made for to-morrow. Mr. Fauth, a very respectable member of our communion, accompanied us thirteen miles, and drove me in an easy carriage. The day then became stormy, and we were obliged to proceed against a tempest of cold wind and rain for the remainder of our long journey, and arrived at Weymouth at a late hour, very wet and very cold. Our greatest difficulty was to overpower the earnest entreaties of the kind Abbé Sigogne, to remain with him for the night.

Saturday, October 11, was happily a fine day. After visiting an aged widow, whom I had known as a devout member of the Church in New-York and in England, and here, for nearly half a century, and whom I endeavored to animate and cheer in the close of her pilgrimage, by exhortation to sole reliance on the Rock of ages, we proceeded to the church, a neat building, in good order. The congregation was not large, but very devout. Only twelve were confirmed, but these were deeply serious. I addressed them after the service, having previously preached on confirmation. After the whole service was concluded, I had a painful duty to perform in making known to the churchwardens and vestrymen, that a due regard to the interests of the Church made it my duty to remove their pastor to Yarmouth, subject to the approval of the Society. They were full of sorrow upon receiving the information, and many wept. I was thankful to observe so proper a feeling, and said what I could to approve and to console them. I also made such provision as was possible for the care of the Sunday schools, and to prevent the church from being closed, and the flock from being dispersed; and promised visits from neighboring clergymen, until Mr. Gilpin's place could be permanently supplied. We proceeded in the afternoon to Digby, accompanied half the way by many members of the Church.

Sunday, October 12. The weather was favorable, and a large congregation was assembled at eleven o'clock. I preached, confirmed thirty-six persons, and addressed them. Their manner was serious and engaging. In the afternoon a respectable congregation was assembled, to whom I again preached, to encourage them in all holy conversation and godliness. I visited a most respectable member of the Church who was ill, and spent the remainder of the evening with Mr. Viets and his churchwardens.

Monday, October 13. I was delayed in the morning by many visiters, upon all of whom I pressed the necessity now laid upon them to assist liberally in providing for their pastor. I set out before noon, and reached Annapolis, by the upper road, which passes close to the church on Bear River, in very good season.

Tuesday, October 14. A rainy morning induced me to avail myself of the shelter of a stage coach, as I had only a light open carriage with me. I reached Bridge Town (fifteen miles,) some time before the hour appointed for service. The congregation was diminished by the bad weather, and several distant candidates for confirmation were unable to attend. I preached, however, to attentive hearers; confirmed eleven persons who were very serious; and I endeavored to promote the continuance of their good feeling by a suitable address. We pursued our homeward journey through the rain, and arrived at Clermont in the evening. I had left home with some uneasiness, as Mrs. Inglis had been previously afflicted daily for six weeks with all the premonitory symptoms of malignant cholera My object in taking her with me to Weymouth, was to make our separation as short as possible; but all the alarming symptoms had returned, and so seriously as to render it unsafe for me to leave her again, until she should be able to proceed to Halifax.

On *Sunday, October* 19, I held a confirmation at St. Mary's, Aylesford, when that rite was administered to twenty persons, who were very devout; and on *Sunday, November* 2, I confirmed ten persons at Wilmot (twelve miles distant.) On both occasions I preached, as usual, and addressed those especially who were confirmed.

In my late journey I travelled more than five hundred miles; held twelve confirmations, at which two hundred and eighty-six persons were confirmed, and delivered twenty-five sermons and addresses; and, as I humbly trust, with sincere gratitude for being enabled to discharge these duties, and with fervent prayer for that blessing which alone can give any value to them.

INTELLIGENCE.

CLERICAL CHANGES.- The Rev. Beardsley Northrop has relinquished the charge of Trinity Church, Fayetteville, Onondaga county, and has taken that of Grace Church, Upper Lockport, Niagara county.

The Rev. Charles Jones, Deacon, has become the minister of Calvary Church, Homer, Cortland county.

The Rev. Francis T. Todrig has removed, by letter of dismission, into this Diocese from that of Pennsylvania, and been elected to the Rectorship of St. Paul's Church, Syracuse, Onondaga county.

Monumental Church, Richmond.—We have heretofore neglected to state that the excellent and useful brother who lately occupied the situation of assistant minister of this church has resigned that situation. A sudden and very afflictive dispensation of Providence has so seriously impaired his health, as not only to disqualify him for the present discharge of its duties, but to create the painful apprehension that he may not be again able to resume his clerical labors.—*Southern Churchman.*

Religious Bequests.—We are informed that Miss Susan Bowdoin, late of the borough of Norfolk, member of the Episcopal Church, has devised $500 to the Episcopal Education Society, which has been paid by the executor. The same lady has devised to the Bible Society, of which she was a member, $500, which will be paid when the proper legal formalities have been complied with.—*Ibid.*

Convention of South-Carolina.—A letter from a correspondent in Charleston, (says the Southern Churchman,) gives us the following information in relation to the proceedings of this body.

"The Convention met and was called to order on Wednesday, the 10th of February, immediately after divine service. The opening sermon was preached by the Rev. Benjamin Dorr, General Agent for the Domestic Board of the Missionary Society.

"Among the most important measures adopted, were the following:

"*Resolved*, That the Convention hold its next annual meeting at Columbia, S. C., on the first Wednesday in May, 1837.

"That an effort be made for the immediate raising of the Bishops' permanent fund; by subscriptions of two hundred dollars each. Forty thousand dollars is the sum which they wish in this way to obtain. To carry this resolution into effect, a committee of nine laymen was appointed.

"At a special meeting of the clergy, it was

"'*Resolved*, That they do agree to conduct the service (for the sake of uniformity) in the manner advised by the House of Bishops, at the late General Convention. The congregations will hereafter read the clauses of the confession with their ministers, and not after them; and the collect and Lord's Prayer before the sermon will be dispensed with.'

"Relative to this subject, an important resolution was passed in the Convention, to this effect:—That while this Convention agrees to conform to the advised method of reading the service, it deems it inexpedient that the House of Clerical and Lay Delegates should apply to the House of Bishops in such cases; that these are matters upon which the votes of both Houses should be taken.

"This resolution was not meant to convey a censure upon this proceeding of the General Convention, but merely to guard in future against measures which might ultimately introduce heresies into the Church.

"These are the most interesting transactions of the Convention."

Missions.—The second number of the Spirit of Missions, which has recently appeared, is chiefly occupied by abstracts of the proceedings of the Committees for Domestic and Foreign Missions, since their organization in New-York, and the reports of the Treasurers from the same period to the 1st of February. It contains also some interesting letters from the Rev. Dr. Robertson, a communication on the mission to the Mahomedans, and one on the monthly parochial missionary lecture.

The abstracts of the proceedings of the Committees comprise the most important business transacted by them, and will doubtless be read with much interest by the members of the Church.

The receipts of the Treasurers since their appointment in October to the end of January, acknowledged in the present number, amount to $12,447. Of this sum $5025 have been received for Foreign Missions, and $7422 for Domestic Missions, including, we presume, contributions for general purposes, of which the Treasurer of the Domestic Committee is the Depository.

The period embraced by these reports of the Treasurers is about a quarter of the year; should the rate of receipts continue the same, the amount will be about $50,000. The receipts for fifteen months, ending August 19th, 1835, including $1395 collected by Dr. Potter, and not received in time for the last triennial report, were $38,386. The portion of this proportionate to twelve months is $30,709; so that the contributions to the missions of our Church during the quarter above mentioned, exceed the average of quarterly receipts in any previous year by nearly $5000. This is truly gratifying, and although the time upon which these calculations are founded is short, yet we trust that the same principles and spirit which have produced the gradual increase of our missionary funds for many years past, will go on improving in a still increased ratio, until they shall bear a much nearer proportion to our means and responsibilities.

The contribution and receipt of money is, however, but a small part of the duty devolving upon the Church in relation to missions. It is of little moment that we talk much of our missionary obligations, or even contribute much to our missionary funds, unless our efforts tend to the *spiritual improvement* of mankind. How far this may have been promoted by our missions cannot be now known. We are rather making our preparations for this end than engaged in actual efforts for its accomplishment. Some apparent good has, however, resulted to the souls of men from the labors of our missionaries, as our readers must have acknowledged with thankfulness in reading the past reports and publications of our Missionary Society. A gratifying instance occurs in the account given in our paper to-day, of Elizabeth of Crete, who appears to have been converted to GOD by his blessing upon the instructions of our missionaries in Greece. To this we may add the account of an encouraging change, though not as yet so decided a one, from the communications of Dr. Robertson, in the present number of the Missionary periodical. He writes from Syra, in March, 1835,—

"There is a young Syphniot, who, from the solitary reading of the New Testament, has been led to discard the superstitions of his Church, and to embrace more evangelical views. We first became acquainted with him by finding him frequently attending our Sunday services with a Greek copy of our Common Prayer. His demeanor is exceedingly modest and unassuming, and all that we can learn of him is in his favor. He has for some time past taken Scriptures from Mr. Leeves, and books from our presses, and gone to the neighboring islands to sell and circulate them. For this he receives no remuneration. He not only distributes the books, however, but reads them to others, and talks with them. He has mentioned to us others who have imbibed similar views with himself. It may be that GOD is thus raising up a seed for the purification of his Church. Let us pray that his blessing may rest upon this youth, and upon all with whom he may hold intercourse, on the great subject of the way of salvation as revealed in the Gospel."

Our readers will doubtless join in the prayer, that such may, indeed, be the happy result, and that multitudes of others may be converted to GOD. We long to hear of more such fruits from the instructions of our missionaries. We must, indeed, sow in faith, and labor with patience, since it does not always please GOD to exhibit such fruits to *our view* even when they exist; yet we ought not the less to make the *conversion of sinners* the constant object of our desires and prayers. Their improvement in civilization, learning, morality, and the forms of religion is all well; but if we attain nothing more our labor is lost. When many shall be "turned from darkness to light, and from the power of Satan to GOD," *then* shall we have meet materials for the "*Missionary history of the Church*—its golden and most glorious page;" since it will set forth *the glory of* GOD in the most merciful of his works, *the conversion of men.—Episcopal Recorder.*

OBITUARY.

THE REV. WILLIAM LINN KEESE.

DIED in the island of Cuba, February 19th, in the thirty-second year of his age, the Rev. W. L. Keese, formerly of this Diocese. The death of this faithful minister of CHRIST in the prime of his life and usefulness, is one of those heavy dispensations of Providence in which we have humbly to acquiesce, and not fruitlessly to speculate. To be thus bereaved is by far the weightiest trial, and sharpest test of Christian submission, and it is by rendering back to our Father in heaven earthly treasures of so great price, that we have to learn an unreserved deference to his wisdom, and reliance on his mercy. Mr. Keese received a classical education at Columbia College, in this city. In 1823 he entered the General Theological Seminary; and having completed the full course of study, was ordained Deacon by Bishop Hobart, in July, 1826. A few weeks after his ordination he repaired to the missionary station of Brownville and Sickett's Harbor, in Jefferson county—for so young a clergyman, a field of labor which presented peculiar difficulties. Of their character, and of the success which blessed his untiring efforts, and his ardent yet well-tempered zeal, we have a most interesting testimony from his faithful friend and diocesan, in his address to the Convention of 1828. "The following day I officiated again at Brownville, confirmed eighteen persons, and admitted the missionary there, the Rev. William L. Keese, to the order of Priests. The services at Brownville were peculiarly interesting, from the circumstances connected with the establishment of the congregation. Several years ago the service of our Church was once performed there. Two years since I officiated there, at the request of some of the respectable inhabitants, who had become dissatisfied with certain religious views and extravagances which prevailed in the principal denomination of the place, and who had turned their attention to our Church, as exhibiting religious truth, and exciting religious feelings in a manner scriptural, rational, sober, and yet fervent. The Rev. Mr. Keese remained there as a missionary, and by the blessing of GOD on his labors, the great body of the former congregation, which was of a different religious profession, has become Episcopal. Several heads of families were confirmed, and the communion was administered to thirty persons." In April, 1830, Mr. Keese was elected the Rector of St. Paul's Church, in the city of Albany. A wider field of usefulness was opened before him, and he gave himself to its demands with the same spirit which had obtained for him, in the outset of his ministry, so good a report. The embarrassed circumstances in which his parish was involved were met by voluntary sacrifices on his part,—affording a noble evidence that his was a work not for lucre's sake, but out of a willing mind, and contributing, with those other high qualifications by which he approved himself to be the exemplary and faithful pastor, to win for him the devoted attachment of his grateful flock. One hundred persons were added to the communion during his rectorship of this parish. In the close of 1833, he accepted a call as an Associate Minister of Trinity Church, New-Haven; an appointment which, after four short months so faithfully spent, as will serve in their retrospect but to deepen the sorrow for his loss, he was constrained, by the attack of his fatal malady, to resign.

Such are the dates of a brief ministry, but of one which gave eminent proofs that it was accompanied by a divine blessing. Mr. Keese was the grandson of the late Dr. Linn, a distinguished clergyman of the Presbyterian Church. In the doctrines of this communion he was of course in early life instructed. His subsequent preference of the Episcopal Church was founded on a conviction of her scriptural and primitive claims, the result of a full inquiry and consideration. From the principles thus imbibed, he never swerved. To their true consequences he never hesitated to carry them. And it was this consistency of principle and action, blending with a fervent piety and a uniform kindness of disposition and manners, which added a sterling weight to the general excellency of his character, and secured to him, wherever he went, such an abundant measure of esteem and love. The winter of 1834 was spent by Mr. Keese in Florida with little if any benefit to his health. In October last he was induced again to seek the influence of a milder clime, and sailed for Cuba, accompanied, as before, by his devoted nurse, his dearest earthly tie. But disease had entered life's last citadel. He soon perceived that his departure was at hand, and met the crisis with a fortitude and composure such as the Christian's faith alone can give. When the last attack seized him he showed many indications of his increasing meetness for the inheritance of the saints in light. "His unworthiness was so great," he said, "that he was afraid his confidence in the mercies of his LORD was too strong." Adverting to his past ministry, "Oh, what a privilege," observed he, "has been permitted to me to preach the Gospel, when my friend Lyde was taken away before he had preached a single sermon." In much bodily distress not a murmur ever escaped his lips. "My pain," it was his remark, "is not to be named when I think on what my Saviour endured."

Throughout his closing hours he uttered much that gave delightful assurance of a mind at peace. And his last words were these which excel all others in conveying the comforts and the triumphs of a Christian's hope. "'Lord JESUS, receive my spirit.' Victory! victory, through our Lord JESUS CHRIST."

Thus, at a season when the harvest for Zion is truly plenteous and the laborers are few, our estimable and beloved brother has passed from before us—running a bright, but brief career. So it seemed good in his Master's sight. Let our loins be girded about, and our lights burning. "Let me die the death of the righteous, and let my last end be like his." A.

New-York, March 9.

A PRINTER WANTED.

THE undersigned gives notice that the Foreign Committee are desirous to send out to the press department of the Greek Mission, at Syra, a suitable person as printer, to carry on the work of the office, under the superintendence of the Rev. Dr. Robertson, the missionary there. Applications to be made at the office of the Foreign Committee, New-York, to

JAMES MILNOR, *Secretary and General Agent.*

NOTICE.

Young Men's (Auxiliary) Education and Missionary Society.

A STATED meeting of the Board of Managers of the Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church, in the City of New-York, will be held in the basement of Christ Church, on Thursday evening, 17th inst., at 7 o'clock.

The members of the *Society* are hereby invited to attend. By order of the Board,

CHARLES W. CARMER, *Recording Sec'ry.*

DOMESTIC MISSIONS.

THE Domestic Committee of the Board of Missions invite attention to the following list of vacant missionary stations:—Milwalky, Wisconsin Territory; Marion, Ohio; New-Albany, Indiana; Lawrenceburg, Indiana; Evansville, Ind.; Vincennes, Ind.; Juliet, Illinois; Rushville, Illinois; Lower Alton, Illinois; Jefferson Barracks, Missouri; Shelbyville, Kentucky; Memphis, Tennessee; Randolph, Tennessee; Jackson, Tennessee; Athens, Tennessee; Tuscaloosa, Alabama; Demopolis, Alabama; Tallahassee, Florida; Jacksonville, Florida; Key West, Florida; Indianapolis and Shelbyville, Indiana.

N. B. Every application for appointment as a missionary, should be accompanied with the testimonial required by the 11th article of the Constitution of the Domestic and Foreign Missionary Society. tf

Calendar.

MARCH.

13. 4th Sunday in Lent.
20. 5th Sunday in Lent.
25. Annunciation of Virgin Mary.
27. Sunday before Easter.
28. Monday before Easter.
29. Tuesday before Easter.
30. Wednesday before Easter.
31. Thursday before Easter.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society, has received the following contributions since his report of the 2d instant:—

In redemption of a pledge at Ascension Church, 25th October, $3 00—From the ladies of the Missionary Society of Tallahassee, Florida, for domestic missionary purposes, by J. Edwin Stewart, 50 00—From the Sunday school of St. Clement's Church, New-York, by the hands of Mr. Popham, for the Green Bay mission, 34 43—From the family mite box, 3 35—From the Rev. W. N. Lyster, (being the pew rent of St. Patrick's Chapel, Clinton, Mississippi Territory, for the first quarter of 1836,) by the hands of the Secretary of the domestic committee, for Green Bay mission, 50 00—From the same Rev. gentleman, collected by him as special agent last year, also through the Secretary, 20 00—From St. Ann's Church, Brooklyn, New-York, received by the hands of the Rev. Dr. Cutler, through Henry Cary, Esq., 324 88—From the Youth's Missionary Association of the same church, No. 2, toward the support of an Indian child at the Green Bay mission school, for which they are pledged. by the Rev. Dr. Cutler, through Henry Cary, Esq., 53 00—From Chester Griswold, Esq., of Trinity Church, Utica, New-York, by the hands of the Rev. P. Alexis Proal, for domestic missions, 10 00—From the Rev. M. A. Curtis, of North-Carolina, for domestic missions, by the hands of Swords, Stanford & Co., 4 00—From St. John's Church, Troy, N. Y., by their Treasurer, Mr. Charles Easton, through the hands of Henry Cary, Esq., 27 00

Total amount, $579 66

The following through Thomas Robins, Esq., Agent, Philadelphia:—

From the Missionary Association of St. James' Church, Philadelphia, for the Rev. Mr. Batchelder's church at Jacksonville, Illinois, per Dr. W. L. Cox, $50 00—From the communicant's of St. Matthew's Church, Wheeling, Virginia, for domestic missions, per Rev. Wm. Armstrong, 15 00—Monthly concert of St. Paul's Church, Philadelphia, for general purposes, pr Mr. Latimer, 12 50—W. W. Johnson, Esq., Princess Ann, Maryland, general purposes, 9 00.

Amount of the whole, $666 16

JAMES SWORDS, *Treasurer.*

New-York, March 9, 1836.

PROTESTANT EPISCOPAL TRACT SOCIETY.

THE subscriber, as Treasurer of the Protestant Episcopal Tract Society, gratefully acknowledges the receipt of the following sums, viz.

March 1, 1836. From the "Female Tract Society of Christ Church, Norwich, Conn.," by the hands of Mr. A. Lee, $5 00—March 8. From the "Offerings" of Trinity Church, New-Rochelle, by the hands of the Rev. L. Carter, 10 00—March 9. From "Christ Church Association for the Promotion of Christianity," by the hands of Mr. J. S. Sloan, their Treasurer, 5 00—From the "Offerings" of the Church of the Nativity, by the hands of the Rev. W. F. Walker, 5 00—From a collection made in Christ Church, Rye, Westchester Co., N. Y., by the Rev. P. S. Chauncey, Rector, 2 50—From 23 annual subscribers, 28 00. Total amount, $55 50

THOMAS BROWNING, *Treasurer,*
77 Maiden-lane, and 134 Christopher-street.

March 10, 1836.

N. B. The following Tracts are just published, and are now ready for delivery; the members of the Society are respectfully invited to call at the Depository, Press Buildings, for the copies to which they are entitled, viz.:—

Candid Examination of the Church.
History of Joe Bennet.
What lack I yet?

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer acknowledges the receipt of the following, viz.

From annual subscribers, $13 00—Collection in St. John's Chapel, after a sermon by the Rev. C. V. Kelly, 157 31.

Total amount, $170 31

WM. H. TOWNSEND, *Treasurer,*

March 8, 1836. 166 Barrow-street and Bank of America.

FOREIGN MISSIONS.

SINCE the last public acknowledgment, the Committee have received—

From Stephen Elliot, jun., of Columbia, South Carolina, for the Chinese mission, $5 50—By the hands of the same gentleman, from the female children of the Beaufort Sunday school, for Mrs. Hill's school in Greece, 13 50—By the hands of Mr. Stephen Greenland, from the Rev. Dr. Burroughs, of Portsmouth, N. H., in aid of the mission to Persia, 6 77—By the hands of the Rev. Dr. Jackson, for the children of the infant school in Greece, from the Sunday school children of Trinity Church, Geneva, 2 00—By the hands of the Secretary of the domestic committee, from the Rev. Mr. Metcalf of St. Mark's Church, Le Roy, as a part of the offerings of that church, 7 50—From the Sunday school children of that church, for the Greek mission, 1 50—By the hands of the secretary and general agent, from the New-York Female Society for the promotion of schools in Africa, for the support of Mrs. Thompson as a teacher in the colony of Liberia, 200 00—From Lewis Pignolet, a Sunday school scholar, toward the Persian mission, 1 00, Total amount, $237 77

By the hands of Thomas Robins, Esq., of Philadelphia, receiving agent for Pennsylvania, his receipts for the month of February, from the following benefactors:—

Mrs. Ann Bull, Chester Co., Pa., fourth payment for the Greek mission, per Rev. Levi Bull, $50 00—From the same gentleman, contributed by himself to the Greek buildings, 10 00—Collections in Bangor Church, Penn., 48 12, and in St. Thomas' Church, Moyantown, Penn., 17 25, all for the Greek mission, by the same gentleman—Young Ladies' Bible Class, and the female Sunday school of St. Andrew's Church, Philadelphia, 113 45, and from the "Young Ladies' Missionary Association, No. 1," of same church. 58 6, for the support of Mrs. Hill's schools in Greece, per John W. Claxton, Esq.—From the female society for the promotion of religion, of St. Andrew's Church, per Miss P. W. Thurston, Treasurer, for the Greek mission, 100 00—From Mrs. Susan Whelan, Chester Co., for the Greek mission, per W. Stavely, 1 00—Offerings of Trinity Church, Swedesborough, N. J., first Sunday in February, for Greek mission, 5 00. foreign missions, 1 00, per Rev. John Woart—By the hands of Charles Easton, Esq., of Troy, Treasurer of the Missionary Association of St. John's Church, for foreign missions. 93 14—From the children of the Sunday school attached to that church, for schools in Greece, 6 48—By the hands of James Swords, Esq., from C. Griswold, Esq., of Trinity Church, Utica, New-York, by the hands of the Rev. P. Alexis Proal, 10 00—Through the office of the Protestant Ediscopal Press, monthly contributions of St. John's Church, Worthington, Ohio, 5 00—By the hands of the Rev. Mr. Stephen H. Tyng collected in the Church of the Epiphany, Philadelphia, for the China mission, after Mr. C. Wright's lecture on mythology and religious customs of the Hindoos, 55 00. Amount of the whole, $811 27

HENRY CARY, *Treasurer.*

New-York, March 3, 1836.

AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

THE subscriber, as Treasurer of the Auxiliary New-York Bible and Common Prayer-book Society, acknowledges the receipt of the following sums, viz.

March 7, 1836. By the hands of Wm. M. Benjamin, in compliance with a resolution passed by the board of managers at their last meeting, 2d ins.—From Wm. M. Benjamin, $5 00 L. & S. Holmes, 5 00—John D. Wolf, 5 00—Christopher Wolf, 10 00—John Benjamin. 5 00—D. A. Cushman, 5 00—F. A. Benjamin, 5 00—John Ely, 5 00—Cash 1 00—John C. Coffin, 2 00—A. H. Ward, 2 00.—Total, $50 00.

March 9, 1836. From "Christ Church Association for the Promotion of Christianity," by the hands of J. S. Sloan, their Treasurer, $11 00—From the "Offerings" of the Church of the Nativity, by the hands of Rev. W. F. Walker, 10 00.

Total, $21 00

March 10, 1836. By the hands of G. G. Vanwagenen, toward his pledge, in compliance with a resolution passed by the board of managers at their last meeting: from Wm. Moore, $10 00—From H. E. P., 1 00.—Total, $11 00.

From 38 annual subscribers, $102 00.

Total amount, $184 00

THOMAS BROWNING, *Treasurer,*
77 Maiden-lane, and 134 Christopher-street.

CITY MISSION.

THE Treasurer of the New-York Protestant Episcopal City Mission Society, acknowledges the receipt of the following sums:—

By William Stebbins, the collections in the Church of the Holy Evangelists, from November 1st to March 1st, 176 19—By James S. Sloane, Treasurer of "the Association of Christ Church for the Promotion of Christianity," to constitute the Rev. Thomas Lyell, D. D., a life member, 15 00—To constitute the Rev. A. Smedes a life member, 15 00—From Mrs. Gardner, 4 00—Miss Hopkins, 3 00—Rev. A. Smedes, 1 00 Miss Van Wart, 1 00—Mrs. Greene, 00 50—T. Keese, 1 00—From J. R. Le Roy, to constitute Miss Charlotte Le Roy, and Robert Le Roy, jun., life members, 60 00.

Total amount, $276 69

LEWIS PHILLIPS, *Treasurer.*

March 10, 1836.

THIRD MISSION STATION.

THE subscriber, as City Missionary, thankfully acknowledges the receipt of the following sums:—

From a member of St. Luke's Church, $3 00—From C. D. A., part of ten dollars, 5 00—From a member of Grace Ch., by the hands of J. McVickar, 50 00.

Total amount, $58 00

E. B. KELLOGG, 401 Hudson street.

New-York, March 9, 1836.

CHURCH OF THE EPIPHANY.

THE subscriber as Missionary of the Church of the Epiphany, gratefully acknowledges the receipt of the following donations for the benefit of the poor:—

From Woodbridge, New-Jersey, $5 00—By the hands of the Rev. J. McVickar, D. D., "from a member of Grace Church," 50 00—By Swords, Stanford & Co., from an unknown person, 5 00.—Total. $60 00.

From C. J. Aldis, Esq., for the daily infant school, 5 00.

Amount of the whole, $65 00

March 9, 1836. LOT JONES, 192 Allen-street.

CHURCH OF THE NATIVITY.

THE subscriber gratefully acknowledges the receipt of $20 00 from L., for the relief of the poor—And of $3 00 from Miss H., for the church. Total amount, $23 00

W. F. WALKER, 287 Third-street.

March 9, 1836.

P. S. Persons contributing to the church, are requested to leave their donations with Mr. James Devoe, Treasurer of the church, 104 Beekman street, corner of Pearl, or for him at the Protestant Episcopal Press.

PRESS DEPOSITORY,

46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending March 10*th, from the following persons,* viz.

H. N. Fargo, *with remit.*—Postmaster, Auburn—J. H. Carpenter—Lieut. A. Beckley, *with remit.*—John C. Pechin—Postmaster, Whitehall—John J. Scott, *with remit.*—Rev. A. Guion—Postmaster, Franklin, Tenn.—N. Wm. Camp—Rev. Isaac W. Hallam, 2, *with remit.*—Rev. Benj. Hutchins—L. E. Dawson.

Received by the Gen. Prot. Episc. S. S. Union.

Rev. Erastus Burr, *with remit.*—Rev. Wm. N. Ward—Rev. Wm. Cogswell—Rev. S. A. Warner—A. E. Miller—Messrs. Belknap & Hamersley—Stephen Warren—Hiram M. Eastman, *with remit.*—Jos. Gill.

BROOKLYN COLLEGIATE INSTITUTE.

A LIMITED number of young gentlemen (twenty-four) are received at this establishment for instruction in the various branches of Classical and General Literature, on the following terms per quarter, of twelve weeks:—

General Instruction (including writing,) . .	$10 00
Latin Language and Literature, ...	2 00
Greek Language and Literature, ...	2 00
The higher branches of Mathematics, . . .	2 00

Principal.—Gilbert Langdon Hume, S. C. L., of Worcester College, Oxford.

Professors.—Of the Spanish Language, Signor Ramon Garbayo; French Language, Mons. De Loutte; Italian Language, Mons. Mechard.

Natural Philosophy and Chemistry—the Principal.

Pupils admitted to a course of lectures on Chemistry at $3, including tuition.

School-room, Classical Hall, Washington-street.

Principal's residence, 62 Sands-street.

Pupils prepared for college.

THE PROFESSIONAL YEARS OF BISHOP HOBART.

THIS volume of the Professional Life of Bishop Hobart is this day published by Dr. McVickar, and for sale at the office of the Prot. Episc. Press, 46 Lumber-street.

March 10, 1836.

CHURCHMAN'S ALMANAC FOR 1836.

JUST PUBLISHED, and for sale at the Protestant Episcopal Press, the fifth edition of the CHURCHMAN'S ALMANAC for 1836.

March 8, 1836. (tf.)

WANTED.

THE Domestic Committee are in want of a few copies of the following pamphlets, and will be greatly obliged to such friends as can send any of them:

Report of Domestic and For. Mis. Society for 1828.
do. do. do. do. 1831.
Also, Nos. 4, 5, and 6 of Missionary paper, new series.
115 Franklin-street, New-York. 2w.

Abridged from Bishop Ken.

Self-Dedication.

Great God, my body, spirit, all
That in the world I mine can call,
To thy propitious eyes
I offer'd up a sacrifice,
When I was born again,
And vow'd I'd ever thine remain.

My Love, for I must call thee so,
To thy pure love that style I owe,
My God! O bliss divine,
To be possess'd of Godhead trine,
The beatific Host
Can of no greater honor boast.

My God! to me thou dost impart,
In being mine, all that thou art;
Thy attributes are mine,
All sweetly to my bliss incline.
Beyond God to aspire
Transcends the sphere of all desire.

To my most Holy I address,
His image on me to impress,
My All-wise is my guide;
In my Almighty I confide;
Whene'er to Heaven I cry,
My Omnipresent still is nigh.

My most Veracious me assures,
My Patient my delays endures,
In penitential wo;
My Merciful will pity show,
My Gracious will forgive,
My Source of Life will make me live.

On my Immutable I stay,
To fix my spirit apt to stray,
And to relieve my need
My most Munificent will speed;
'T is my All-lovely's aim,
Me by first loving to inflame.

My most Benign my glory wills,
My Infinite my spirit fills;
Eternal joys on high
My Everlasting will supply;
To answer ev'ry prayer,
My All-sufficient will take care.

My Father is long-suff'ring, mild,
Inclining to be reconciled:
My *Saviour's* cross I plead,
When I for pardon intercede;
My Holy Ghost is prone,
To comfort me in every moan.

My God, in that relation dear,
nothing can or want, or fear;
But while I live below,
Some strangeness may between us grow:
I may from thee decline,
And move thee not to call me thine.

Though weakness, Lord, may dull the fire,
It shall not totally expire;
With penitential dew,
The dear relation I'll renew;
And long to fly to rest,
For ever of my God possess'd.

Abridged from the British Critic.

RELATIVE EXCELLENCE OF PRAYER AND PREACHING.

We have often wished that there was somewhat less of preaching, and much more of prayer, in this age of religious excitement; more communion of the soul with God, and less of craving after the ministrations of man. Our Church has taught us most effectually how to pray. The very essence of the Gospel is embodied in her services. Her Liturgy has been placed, even by the judgment of many who have abjured her communion, above all uninspired devotional compositions. We now confine ourselves, however, to the enlightened testimony of a prelate of our own. "The Liturgy," says Bishop Jebb, "is not the work of one man, or of one society, or of one age. Its materials were gradually formed, and safely deposited among the records of various Churches, eastern and western, more or less ancient. And when the time was ripe for its formation, its compilers were led, I verily believe, by wisdom not their own, to proceed on the principle of rejecting whatever was peculiar to any sect or party, to any age or nation; and of retaining that sacred *depositum*, which had the common sanction of all. It is compiled from almost every form of prayer extant at the time of the Reformation." So that "in addition to the touchstone of sacred Scripture, we have the *semper et ubique* of the Catholic Church to satisfy us, that this, our national commentary, is framed according to the analogy of faith." And if this be so, what can be said of those who, with this glorious formulary in their hands, complain that the Gospel is not preached in our churches? What can be said of those to whom this formulary is a weariness, a sort of tedious overture to the sermon; and who sit drowsily or impatiently in their pews till their fellow-mortal rises in the pulpit; perhaps to exercise their restless understandings,—perhaps to awaken their capricious imaginations,—perhaps to give scope to their powers of criticism,—or, perhaps, alas! to bring down upon them a still deeper spirit of slumber than before! And with what feelings of sorrow (mixed up sometimes with certain emotions more hot and more unruly than sorrow) must every mature Christian reflect upon the fact, that the fulness or the emptiness of churches may generally be resorted to, as a faithful gauge or measure only of the powers of the *preacher?* And how must the spirit of such a man be stirred within him, at the thought that if preaching were for a season to be discontinued, most congregations would, probably, exemplify to the letter the *meeting of two or three together!* And what is the melancholy inference from these phenomena, but that there are multitudes in the land who are far more ready to listen to man than to speak to God; and this, too, with a form of words before them, in which they are certain that God may be spoken to acceptably?

What, then, it will be asked, do we disparage and set at nought the ordinance of preaching? Would we take down the pulpits, and leave only the desk and the communion table? No—not so. Instruction in holiness and righteousness must never cease. Preaching is one mode and form of instruction; and, therefore, preaching must never cease until the end of all Christian ordinances shall be finally accomplished. Missionaries, of course, must *preach;* preach in the true and original acceptation of the word. And stationary ministers must also preach. For though a merely preaching Church can never stand, so, likewise, it is true that an unpreaching Church, even though it should rest upon the right foundation, would leave its superstructure in peril of ruinous decay. We are not ignorant or unmindful of the might and efficacy which belongs to powerful preaching of the word. There are difficulties in the Bible which require explanation. There are *apparent* contradictions which stand in need of solution. And the sluggish heart of man requires the voice, and the countenance, and the gesture of his fellow-man to awaken his sensibilities, and to keep his attention on the stretch. It is a part of our nature to be moved by the energies and the emotions of those who are engaged in the same warfare and the same peril with ourselves. "As iron sharpeneth iron, so doth the countenance of a man his friend. *Right words are* always *forcible;* but never so forcible as when they issue from the lips of one who is the appointed guardian of our interest, whether temporal or eternal. A powerful appeal to the heart and understanding, when it goes forth from a position so commanding and sacred as the pulpit, frequently pervades a whole congregation with the rapidity and the force of electric fire. With the truth of all this every thoughtful man must be perfectly familiar. But it will likewise be undisputed by any thoughtful man, that the *still small voice* which comes from Jehovah himself, is mightier than the sound of the earthquake and the tempest. And this *still small voice* is never heard except by those who lead a life which is sanctified and pacified by prayer. The utterance of a Boanerges is as nothing, when compared with the unutterable groanings wherewith the Spirit helpeth the infirmities of the penitent,—or the breathings which go up to heaven from the depths of a broken and a contrite heart. And our conclusion is, that there must be something vicious in the condition of the Church, when the people are habitually impressed with a belief that they cannot have worshipped God acceptably unless they have listened to a sermon; and that a discourse from the pulpit is as absolutely essential to the completeness of their religious services as the sacrifice of confession and supplication, of thanksgiving and of praise. And still more vicious is the state of things when the sermon is regarded as the pure flour, and the prayers as little better than the chaff and bran. And toward this state of things, we greatly fear there is a powerful tendency at the present day; especially in parishes where the congregation is large, and where they who compose it have just intelligence enough to be agreeably affected by an exercise of their minds, or an excitement of their feelings. In such situations the Church is too apt to degenerate into a sort of theatre; and the preacher to be regarded almost in the light of a performer; and the people will be too apt to disperse, not so much with a disposition to search their own hearts, as with a propensity to sift the merits of their orator. Their discourse on retiring from the house of God, will probably be,—that Mr. —— was wonderfully great to-day! or, perhaps, that Mr. ——— was not quite equal to himself; that he was too tame or too impassioned, or too argumentative, or too declamatory, &c. &c. &c. And all this while, it may be, that the solemn and soothing accents of the Liturgy have passed away from their thoughts, and have left but little more impression than a tale twice told.

Now every one must allow that *these things ought not to be so.* That the blessing of God will rest upon the labors of a faithful preacher is indeed unquestionable. But fervent prayer, and devout reception of the sacrament, bring the soul into immediate communion with the Father of spirits himself. It cannot therefore be doubted that if a man would but prosecute the work of prayer with all his faculties, he might pass weeks and months together without hearing a single sermon, and yet might so advance in holiness that his profiting should be manifest to all men: whereas, if prayer were discontinued, he might devour sermons without number, and yet his spirit might resemble the leanest of the voracious kine. And any one, who will but recollect this, must see in an instant how subordinate a rank the hearing of sermons ought to occupy, when compared with the duty of adoration and thanksgiving.

The habit of seeking at the lips of the preaching minister for the very life and virtue of all public worship, may be, notoriously, traced to the period which immediately followed the Reformation. It was one effect of the recoil from Romanism. The popish priesthood preached comparatively but little. The divines of the Reformation, more especially those of the Calvinisitic schools, thought they could never preach enough; till at length the ordinance of preaching was exalted by the Puritan and Presbyterian pastors to an importance almost as lofty and mysterious as that ascribed by the Papists to the sacrifice of the mass. The word of God, in their mouth, was infallible truth! And to this day the Protestant world is, more or less, thoroughly pervaded with the notion, that the offices of prayer are the form, and that the outpourings of the preacher are the spirit and the essence of all public devotion. Our only desire is to see this pernicious error, by some means or other, effectually corrected. It would be a bright and glorious day for our Church, if her children should manifest a deep and cordial persuasion that the house of God is, emphatically, the house of *prayer;* and that the word of exhortation or instruction is but subordinate and auxiliary to the prime and transcendent duty of seeking God in the way of adoring supplication.

From the Works of S. T. Coleridge.

ORIGINAL SIN, AN APOLOGUE.

A sick man, whose complaint was obscure as his sufferings were severe and notorious, was thus addressed by a humane stranger: My poor friend! I find you dangerously ill, and on this account only, and having certain information of your being so, and that you have not wherewithal to pay for a physician, I have come to you. Respecting your disease, indeed, I can tell you nothing, that you are capable of understanding, more than you know already, or can only be taught by reflection on your own experience. But I have rendered the disease no longer irremediable. I have brought the remedy with me: and I now offer you the means of immediate relief, with the assurance of gradual convalescence, and a final, perfect cure; nothing more being required on your part, but your best endeavors to follow the prescriptions I shall leave with you. It is, indeed, too probable, from the nature of your disease, that you will occasionally neglect or transgress them. But even this has been calculated on in the plan of your cure, and the remedies provided, if only you are sincere and in right earnest with yourself, and have your *heart* in the work. Ask me not, how such a disease can be conceived possible! Enough for the present that you know it to be real: *and I come to cure the disease, not to explain it.*

Now, what if the patient or some of his neighbors should charge this good Samaritan with having given rise to the mischievous notion of an inexplicable disease, involving the honor of the king of the country? should inveigh against *him* as the author and first introducer of the notion, though of the numerous medical works composed ages before *his* arrival, and by physicians of the most venerable authority, it was scarcely possible to open a single volume without finding some description of the disease, or some lamentation of its malignant and epidemic character. And, lastly, what if certain pretended friends of this good Samaritan, in their zeal to vindicate him against this absurd charge, should assert that he was a perfect stranger to this disease, and boldly deny that he had ever said or done any thing connected with it, or that implied its existence?

In this apologue, or imaginary case, reader, you have the true bearings of Christianity on the fact and doctrine of original sin. The doctrine (that is, the confession of a known fact) Christianity has only in common with every religion, and with every philosophy, in which the reality of a responsible will, and the *essential* difference between good and evil were recognised. *Peculiar* to the Christian religion are the remedy and (for all purposes but those of a merely speculative curiosity) the solution! By the annunciation of the remedy it affords all the solution that our *moral* interests require; and even in that which remains, and must remain unfathomable, the Christian finds a new motive to walk humbly with the Lord his God.

BEST MODE OF PREACHING THE GOSPEL TO THE IGNORANT.

The question as to the best mode of communicating the truths of Christianity to rude and ignorant heathens goes deep into the very heart of the philosophy of human nature. The matter has long been in dispute, whether it is more eligible to begin with the direct and immediate enforcement of the transcendental verities of revelation, or proceed by the more circuitous route of training the mind for their reception by degrees: whether it is more conducive to God's glory and man's welfare to commence with the mighty elements of Christian faith, or the simpler elements of Christian morality: or, again, in what *proportions* it is right to *mix* them at the commencement; or, how far the promulgator of the Gospel is to appear as the pioneer of civilization.

Here, as every where else, the mischief of the extremes is discernible at a glance. It is very possible to secularize Christianity too much, and so place in the foreground its collateral and subordinate benefits, as almost to keep out of sight its distinctive and unspeakable excellences. It is very possible to represent it as little more than a system of religious utilitarianism, or an ethical code of unrivalled beauty. On the other hand, it is possible to convert the most blissful tidings of the Gospel into sounds which hav no meaning, by attempting to hurry their ine troduction, before there is either an intellectual or spiritual capability of comprehending them aright. It is possible, perhaps, so to exalt the privileges of the believer as to annul, for an untutored and barbarous understanding, the common rules of moral obligation. Let men, indeed, beware, lest truth itself should be embraced as an error and an empty fable: let them, indeed, beware, lest, in instilling the most mysterious doctrines of the Bible, quite independent of their proof, into minds utterly unable to grasp and appreciate them, the faith of Jesus Christ should be received as an idolatry, and the sublimest, the divinest articles of our creed should be transmuted into an awful superstition. Surely this is worse than to throw pearls before swine, or to plant the seed in a soil which is unprepared for it, and where it cannot grow. It is better to go *round* than to go *wrong.* It is better to move slowly, and step by step, than to think of leaping to the goal by a single bound; than to build upon wrong foundations, and have to undo all that has been done. It is better to regulate the method of teaching by the capacity of the learner, so that in the end he may be enabled to give a reason for the hope that is in him, and pray with the spirit, and with the understanding also, than to fling even the nutriment of eternal life crudely into a mind, where it will soon be assimilated to its ordinary food, or become a mere mass of enthusiasm and confusion.

Yet it is futile, some men allege, to think of teaching Christian ethics, which can only come by the impregnation of the heart with Christian belief. It is idle to talk of training up the mind for the due reception of the sacred mysteries, since it is the province of the missionary not to trouble himself with the devices of man's wisdom, but to trust to the intrinsic efficacy of that doctrine, which is the power of God and the wisdom of God; inasmuch as the mighty work will be done, not by human skill, or by human eloquence, but by the energy and the spirit of the Lord of Hosts. The missionary is the ambassador of the King of kings; and he is not to tamper with the message, but deliver it in all its fullness, according to his credentials. And, therefore, he is to bear aloft the torch of the glorious Gospel, and carry, at once and always, before him the living and burning light of evangelical truth; and enforce, at once and always, the prostrate vileness, and corruption, and impotence of human nature; the one only way of reconciliation and restoration to the favor of the Most High; the infinite merits of the Saviour; justification, simply and solely, through faith; the utter worthlessness of good works as the means or conditions of salvation; the immediate and felt influences of the Holy Ghost, and God's care for his elect people. Now, acknowledging the sincerity with which these views are urged, and in a certain way admitting their correctness, we yet doubt whether any missionary ever has acted, or ever could act, precisely upon the letter of such instructions. Divine Providence condescends to work by human instrumentality, and the agency must be adjusted to the object—the means must be accommodated to the end; and we may remember, that to pour the strongest flood of radiance suddenly upon the eye, is to dazzle and blind, rather than to enlighten.

An appeal may perhaps be made to the criterion of success; yet we cannot allow that the number of apparent converts in the earlier stages of a mission is decisive of the point. Both at home and abroad, we believe it to be a more important question, *what* religion is imbibed, than *how many* imbibe it. We can well conceive, for instance, that in many cases the doctrine of the incarnation of the Divinity—of a God manifest in the flesh—would be embraced with readiness, and even with avidity, by an idolatrous tribe. But it might be so embraced, that the Deity would be altogether degraded and humanized,—that the creed of a triune Godhead would be merely ingrafted upon the stock of polytheism, and that the most glorious verity of the Christian faith would be incorporated with the body of ancestral and immemorial fictions. Just in the same way we can conceive that the Popish tenets, respecting the agency of the Virgin Mary, and the invocation of saints, would obtain an easier credence from the unenlightened mind than the more spiritualized forms of Protestant belief. We have even heard men argue that the Jesuits were the most efficacious, and the most proper missionaries, on the ground that there must be some adulteration of the Gospel before the Heathen can accept it, and some alloy in the gold before it can pass current.—*British Critic.*

From the Gospel Messenger.

BISHOP BULL.

In the "troublous times" of the Church of England lived George Bull, one of the brightest ornaments of the Protestant cause in those days of danger, intolerance, and persecution. He died in February, 1709, at the age of seventy-five years, the last four of which he was Bishop of St. David's. The greatness of his character was equalled only by his humility and his amiable temper and conduct; regarding with great care the rule, always to respect the feelings of others, and in the most cautious manner to aim at overturning their prejudices. There are many circumstances and anecdotes recorded of him, illustrative of his character, from which the following are selected. With great modesty and humility, he combined great composure and self-possession, and his memory was remarkable, as this incident will prove:—

One Sunday, when he had begun his sermon, as he was turning over his Bible to explain some texts of Scripture which he had quoted, his notes, containing several small pieces of paper, flew out of his Bible into the middle of the church, to the great entertainment of many of the congregation, who concluded that their young minister would be completely at a nonplus for want of materials; but some who were more considerate gathered up the notes, and carried them to him in the pulpit. Mr. Bull took them, but perceiving most of his hearers inclined to triumph over him in his confusion, and to insult his youth, immediately put the notes into his book, and having shut it, continued the subject *extempore,* with the greatest coolness and order, without being once at a loss.

The manner in which this excellent man overcame the prevailing prejudices against the use of the Liturgy is worthy of particular notice. The result of his exertions in this respect shows the slender foundation upon which objections against the Prayer-book are often based.

The iniquity of the times would not bear the regular use of the Liturgy: to supply which defect Mr. Bull formed all the devotions he offered up in public out of the Book of Common Prayer, which did not fail to supply him with fit matter and proper words on all occasions. He did this with so much fervor and ardency of affection, and with so powerful an emphasis in every part, that they who were the most prejudiced against the Liturgy did not scruple to commend Mr. Bull as a person that prayed by the Spirit, though at the same time they railed at the Book of Common Prayer as a beggarly element, and as a carnal performance.

A remarkable instance of this happened while he was minister of St. George's, which, because it shows how valuable the Liturgy is in itself, and what unreasonable prejudices are sometimes taken up against it, our readers will excuse us for mentioning it. He was sent for to baptize the child of a dissenter in his parish; upon which occasion he made use of the office of baptism as prescribed by the Church of England, which he had got entirely by heart; and he went through with it with so much readiness and freedom, and yet with so much gravity and devotion, and gave that life and spirit to all that he delivered, that the whole audience were extremely affected with the performance; and notwithstanding his using the sign of the cross, they were so ignorant of the Church offices, that they did not discover it was the Common Prayer. When the whole was over, the father of the child returned him many thanks, intimating at the same time with how much greater edification they prayed who depended entirely on the Spirit of God for his assistance in their *extempore* effusions, than those who tied themselves up to premeditated forms; and that if he had not made the sign of the cross, which was, as he termed it, a badge of Popery, nobody could have formed an objection to his excellent prayers. Upon this, Mr. Bull, hoping to recover him from his ill-grounded prejudices, showed him the office of baptism in the Liturgy, wherein was contained every prayer which he had made use of on that occasion; and this, with other arguments that he then urged, wrought so effectually upon the good man and his family, that they always after that time frequented the parish church, and never absented themselves from Mr. Bull's communion.—*Episcopal Recorder.*

From the British Critic.

THE PREACHING OF CHRIST AND THE APOSTLES.

In all cases, the commissioned teachers and prophets were instructed to instil certain principles, "by manifestation of the truth, commending themselves to *every man's conscience* in the sight of God." But the method was uniformly to speak as the conscience could respond. We find nothing antedated, nothing precipitated; nothing done, or attempted, in violation of the order of nature. We find the Almighty accommodating his communications of divine things, and his revelations of himself, to the comparatively "*gross, and feeble, and puerile conceptions of the Jew.*" We find that the extirpation of idolatry and polytheism, the inculcation of the sublimest truths of natural religion, preceded the full disclosure of the Christian economy of redemption and grace. We find that John the Baptist, the precursor of our Lord, was raised up to preach repentance as preparatory to faith. Now, we would push our argument only to this extent, although, even here, Dr. Chalmers, among the rest, may be against us, that the mode adopted by the Deity in respect to the Jews, cannot be unjustifiable, cannot be impious—if circumstances seem to exact it,—as applied to the Negro and the Hottentot, the Greenlander and the Esquimaux, the Otaheitan, or the North American Indian; and that, however men may disagree as to the immediate course, there may be as much true devotion and real evangelism on the one side as on the other.

Let us turn, moreover, to the example of that greatest and sublimest of all missionaries, the Apostle Paul. We see incontestable evidence in the case of St. Paul, that he proceeded with a caution equal and parallel to his energy; we see an uncompromising boldness in preaching the great truths of the Gospel, and also an exquisite skill in adapting his discourses to the moral and intellectual state, the familiar notions, nay, the very prepossessions and prejudices of his hearers. We may discern a marked difference, both in matter and style, as he addressed the Gentile or the Jew; the Corinthian or the Roman; the philosopher at Athens, or the convert from the mass of the Hebrew people: we discern that his uniform method was to advance in building up the superstructure, just in proportion as the foundation was already laid: and certainly we perceive no countenance given to the system, that the pupil, instead of beginning with the rudiments, is to be carried at once to the highest dogmas of the science; or that the novice is to be admitted into the arcana of the most abstruse mysteries, without any previous initiation in the simpler and more elementary departments. The Apostle, too, we must bear in mind, spoke to men, for the most part, much more prepared by preliminary thoughts and expectations, much more habituated to religious discussions, than the barbarians, whom the missionary has to address. He was gifted, too, both by nature and by the Spirit, with endowments to which no present missionary can lay claim, and yet *he* did not strive to reverse the order which God has established, or to change the elements of human nature, the laws and the constitution of the human mind. He knew that "strong meat belongeth to them that are of full age, even those who, by reason of use, have their senses exercised to discern both good and evil." He knew that, in *many senses,* "that is not first which is spiritual, but that which is natural." We know how St. Paul, "to the weak became as weak, that he might gain the weak; that he was made all things to all men, that by all means he might save some," and that "this he did for the Gospel's sake." And, therefore, we cannot recognise, as essential or useful, any canon of rigorous exclusion; or perceive the spirituality, or the good, of confining all religious instruction to three or four propositions, which cannot be rightly understood by themselves, and must want their demonstration and their efficacy, if stripped of the kindred and supplemental truths which should illustrate and support them.

For the Churchman.

In the earlier ages of the Church, sermons were generally an exposition of a portion of Scripture; and not, as at present, the enforcement of some single truth or duty, or of several intimately connected. The question has often been raised, which might be the most useful mode of conveying instruction. Both undoubtedly have their advantages. The former furnishes the most satisfactory aid to the reading of the Scriptures; information being thereby supplied on the successive points of inquiry, in the order, and according to the precise form, in which they arise to the mind; whilst the latter gives comprehensive views of the more important subjects of revelation, and brings together the detached portions of holy Writ which have a bearing upon them.

It is not the intention here to discuss the relative merits of the expository and topical methods of religious teaching, but to consider the propriety and practicability of uniting the two, and thus securing the benefits of both.

It would give too violent a shock to prejudices long established by custom, and would be unsafe to attempt so great a change, as the allotment of one part of Sunday to the ancient method. Neither is any such innovation upon the present order of things necessary.

An institution has been gradually growing up amongst us which is beginning to assume a character such as to reach in its influence all who are accustomed to attend upon the services of the Church; and is likely to supply the want which has been felt of orderly exposition of the Scriptures in public teaching. I mean that of Bible Classes. These were at first intended for the young alone, but it was afterward discovered that persons of all ages and conditions might profitably attend to the systematic study of the word of God under the guidance of their spiritual pastors.

The plan upon which these assemblies for biblical instruction are conducted has been various. At first questions were proposed and answered orally, and followed by remarks from the clergyman. Afterward the method of proceeding was changed; written questions being distributed and written answers being handed in anonymously, and read and commented upon by the clergyman. This method is still in use. It has the advantage of affording opportunity and excitement for study and reflection in private. There is a third method now somewhat practised, which renders these assemblies precisely like those upon the Lord's day in the first centuries when there was a settled clergy. This mode is to be preferred to the last mentioned, on one account, and that not an unimportant one. By it the best provision is secured against any erroneous notions being spread, since all that is heard comes from the clergyman, who is appointed, and presumptively best qualified, to instruct the people in matters of religion. It is in accordance, too, with one peculiar feature in the genius of our Church, viz. the entire discouragement of lay teaching. Let the Bible Classes which are formed in almost every parish be conducted upon this plan, and let them be attended by the whole congregation, and the visible improvement in the knowledge of the Scriptures which will be the consequence, will show the importance of such an addition to ordinary pulpit instruction. **Gulielmus.**

MISSIONARY SOCIETY.

The Committee for Domestic Missions meets weekly, for the transaction of business, on Monday evening, at seven o'clock, at their office, No. 115 Franklin-street. The senior bishop present presides; and should no bishop be present, a presiding officer *pro tempore* is appointed. The meeting is opened with prayer by the presiding officer; after which the business is transacted in the following order:—reading of the minutes of the last meeting—Secretary's Report of his proceedings since the last meeting—Treasurer's Report—Report of the Committees, respectively, on Indian, Northern, and Southern Missions, and on Missionaries,—Reports of special committees—reading of communications received since the last meeting—business of a general nature.

The meetings have never failed for want of a quorum, and the regular business of the Committee occupies uniformly the whole evening.

All conversation, not on the topics immediately before the Committee, is prohibited.

No money is paid by the Treasurer but on the draft of the presiding officer, ordered by the Committee.

The Committee for Foreign Missions hold stated meetings for the transaction of business at their office, at the corner of White and Centre streets, on the first and third Tuesday evening in each month. The senior bishop present takes the chair; but if no bishop be present, the Committee appoint a chairman *pro tempore,* who opens the meeting with a devotional service; after which the minutes of the preceding meeting are read—the Secretary and General Agent makes a written report of his proceedings since the last meeting, and reads such letters received by him as have a connection with his report—a statement from the Treasurer, in relation to his department of duty, is then received. Then follows, in course, the reading of the minutes of the several Standing Committees, with such action thereon as may be required, and then reports of special committees. The Standing Committees are eight—on Missions to Greece, Africa, China, Persia, and Texas, respectively; on Missionary Applications; on Finance; on Library and Rooms. The Auditor then reports on accounts examined by him before they are acted upon by the Committee; after which any letters not previously read in connection with the Reports of the Secretary and General Agent, Treasurer, or Standing Committees, are read, and disposed of; and miscellaneous business (if any occur) is transacted.

The meetings have never failed for want of a quorum, and the regular business of each has uniformly occupied the whole evening.

Spirit of Missions.

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March 2, 1836. 2w.

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William Tryon, *Principal.*
Hoboken, N. J., Feb. 20, 1836. 10w.

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